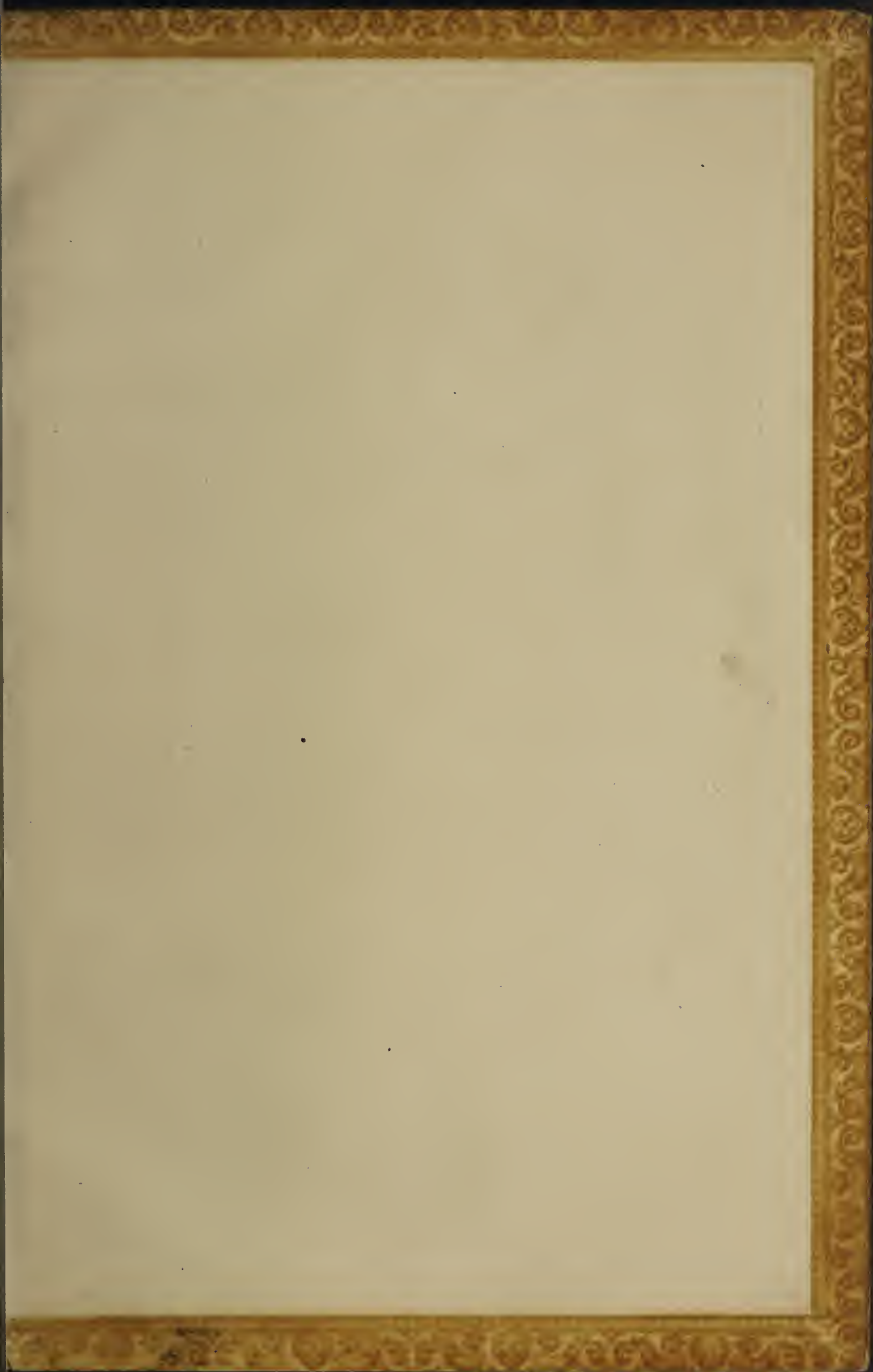


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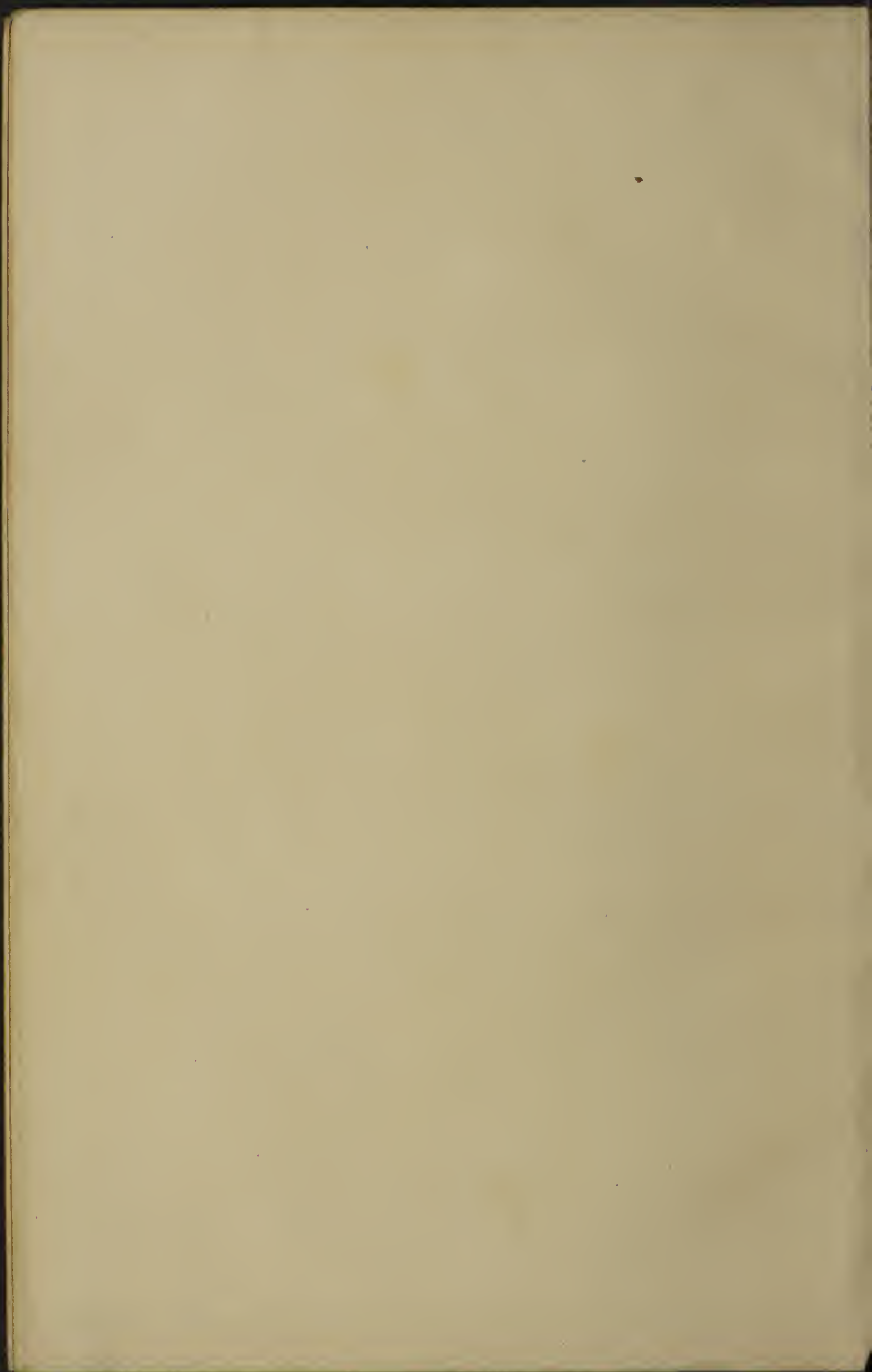
JAMES I

















*James by the grace of God King of England Scot :  
land France and Ireland etc*



# The Touchstone OR, T R I A L OF T O B A C C O,

Whether it be good for all Constitutions,  
With a Word of Advice against immoderate Drinking  
and Smoaking.

LIKEWISE

Examples of some that have drunk their Lives away, and died  
suddenly. With King *JAMES*'s Opinion of Tobacco, and how  
it came first into *England*. Also the first  
Original of Coffee.

To which is Added

Witty Poems about Tobacco and Coffee; something about Tobacco,  
written by *George Withers*, the late Famous Poet.

The Picture Represents the *Tobacchonists Armes*, and *Turks Coffee-House*.

COFFEE, a kind of <i>Turkish Renegade</i> , Has late a match with <i>Christian water</i> made; A Coachman was the first (here) <i>Coffeemade</i> , And ever since the rest drove on the trade;	Me no good <i>Engalish</i> ? and sure enough, He plaid the Quack to salve his <i>Stygian stuff</i> , Ver boon for de <i>stomich, de Cough, de Pissick</i> , And I believe him, for it looks like <i>Physick</i>
---	--

L O N D O N,

Printed and are to be Sold by the several Booksellers. 1676.

15629





Two Broad-Sides  
A G A I N S T  
TOBACCO:

The First given by  
King JAMES  
Of Famous Memory;

H I S  
Counterblast to T O B A C C O.

THE SECOND  
Transcribed out of that learned PHYSICIAN

Dr. EVERARD MATNWARINGE,

H I S  
Treatise of the SCURVY.

To which is added,  
Serious Cautions against Excess in Drinking: Taken out  
of another Work of the same Author, His Preservation  
of Health and Prolongation of Life.

W I T H  
A short Collection, out of Dr. George Thompson's  
Treatise of Bloud; Against smoking Tobacco.

Also many Examples of God's severe Judgments upon  
notorious Drunkards, who have died suddenly,  
In a Sermon Preached by Mr. Samuel Ward.

Concluding with Two Poems against Tobacco and Coffee.

Collected and Published, as very proper for this Age. By J. H. ΦΙΛΑΝΘΡΩΠΟΣ.

*Animalia omnia sibi met ipsis nequeunt Salutaria. præter Hominem.*

Licensed according to Order, June 6. 1672.

London, Printed for John Hancock, and are to be Sold at the Three Bibles in  
Popes-head-Alley, or at other Shops, 1672.

Two Broad-Sides

FORBACCO

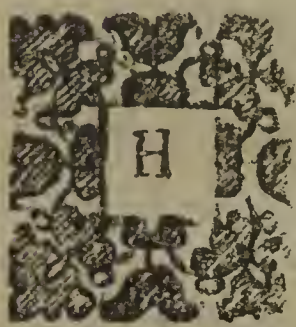
KING ALAMES





To all Taverns, Inns, Victualling-Houses,  
Ale-houses, Coffee-houses, Strong-water-  
shops, Tobacconists-shops, in England,  
Scotland or Ireland.

Gentle Readers,



Ere is presented to you a Brief, Learned,  
and a very seasonable Treatise for the  
Age we live in: It was many years since  
Penned by King *James* of happy and  
blessed Memory, Entituled, *A Counter-  
blast to Tobacco*; It it here *verbatim*, faith-  
fully transcribed out of the large and learned Volume  
of His other Works in *Folio*, which are rare and scarce  
to be had for money, and of too great a price for the  
common sort of Tobacco-smokers to purchase: It is  
granted, the thing may be good, and Physick, and  
healthful, being moderately and but seldom taken; but  
for men to take ten or twenty Pipes in a day in all Com-  
panies, Morning, Noon and Night, before and presently  
after Meals; this is a strange way of taking Physick. Now  
the King understanding the evil Custom of taking To-  
bacco, or, as we now call it, smoking a Pipe, was grown  
to a great head, he seems to be very much insensed at it,  
and discovers how it first came into *England*, and its first  
Original; and how that it was used much amongst the  
savage *Indians*, to cure *Lewes Venerea*, a Disease among  
them: His Majesty wisely fore-seeing the evil conse-  
quences that would follow, by such immoderate suck-  
ing in the foul smoke of this *Indian Weed*, and He being  
the Physician of the Body Politick, doth by many  
strong and excellent Arguments, dissuade his Subjects  
from



*The Epistle Dedicatory.*


from imitating the practise of the Heathen *Indians*, in drinking this noxious fume. It was in his Time but a Novelty, and practised but a little, except amongst the Nobility, Gentry, or great Ones : But now what is more frequently used in every Ale-house and Coffee-house, besides great Inns and Taverns in *London*, and all the Three Kingdoms over. Whereas if men were so wise for their own good, both in Body, Soul, and Estate, as to handle a good Book, either of Divinity, or of Morality, half so often as they do the Pipe of smoke, it would be better for them in all respects, more precious time and money would be saved. I shall detain you no longer from a more learned Epistle and Treatise of the matter in hand: And as King *Solomon*, who was the wisest of Kings, saith in his Book of *Ecclesiastes*, *That where the word of a King is, there is power* ; so I say, If what our famous King *James* hath written, be not of Power sufficient to divert all *English* men, &c. from this evil and hurtful Custom ; It is here seconded, and backed home, by the words and advice of an able and learned Doctor of Physick now living ; it being so futable to the purpose, was thought fit to be added to this *Counterblast*. And that it may not be said (as the common Proverb is) *To be only one Doctors opinion*, I have thought fit to add another, Collected out of a Treatise *Of the Bloud*, written by that learned Physician Dr. *George Thompson*, who agreeth with the former against smoking *Tobacco*, as dangerous. I apprehend, that what hath been spoken against drinking *Tobacco*, may much more be said against immoderate drinking of Wine, Ale, Beer, or any strong Liquors, and Dishes of Coffee, &c. Thus hoping thou wilt make a good use of what is here gathered together, and offered for thy good, I rest

*A Well-wisher to thy Health,*  
J. H.

To



## To the Reader.

s every humane body (dear Country-men) how wholesome soever, is notwithstanding subject, or at least naturally inclined to some sorts of Diseases or Infirmities: So is there no Common-wealth, or Body-Politick, how well governed or peaceable soever it be, that lacks their own popular Errors, and naturally inclined Corruptions; And therefore it is no wonder, although this our Country and Common-wealth, though peaceable, though wealthy, though long flourishing in both, be amongst the rest, subject to their own natural Infirmities. We are of all Nations the people most Loving, and most reverently Obedient to our Prince; yet we are (as time hath often born witness) too easie to be seduced to make Rebellion upon very slight grounds. Our fortunate and oft-proved Valour in Wars abroad, our hearty and reverent Obedience to our Princes at home, hath given us a long, and thrice-happy Peace; our Peace hath bred wealth: And Peace and Wealth hath brought forth a general sluggishness, which makes us wallow in all sorts of idle Delights, and soft Delicacies, the first seeds of the subversion of all great Monarchies. Our Clergy are become negligent and lasie, our Nobility and Gentry prodigal, and sold to their private Delights; Our Lawyers covetous, our common People prodigal and curious; and generally all sorts of People more careful for their private ends, then for their Mother the Common-wealth.

For remedy whereof, It is the King's part (as the proper Physician of his Politick Body) to purge it of all those Diseases, by Medicines meet for the same; as by a certain mild, and yet just form of Government, to maintain the Publick quietness, and prevent all occasions of Commotion; by the example of his own Person and Court, to make us all ashamed of our sluggish Delicacy, and to stir us up to the practice again of all honest Exercises, and martial shadows of War; as likewise by His, and His Courts moderateness in Apparel, to make us ashamed of our Prodigality:

By



## To the Reader.

By his quick Admonitions, and careful over-seeing of the Clergy, to waken them up again, to be more diligent in their Offices : By the sharp Tryal, and severe Punishment of the partial, covetous, and bribing Lawyers, to reform their Corruptions : And generally by the example of His own Person, and by the due execution of good Laws, to reform and abolish piece and piece, these old and evil-grounded Abuses : For this will not be *Opus unius Diei*, but as every one of these Diseases, must from the King receive the one Cure proper for it; so are there some sorts of Abuses in Common-wealths, that though they be of so base and contemptible a condition, as they are too low for the Law to look on, and too mean for a King to interpose his Authority, or bend his Eye upon; yet are they Corruptions, as well as the greatest of them. So is an Ant an Animal as well as an Elephant ; so is a Wren Avis, as well as a Swan ; and so is a small dint of the Tooth-ach a Disease, as well as the fearful Plague is. But for these base sorts of Corruption in Common-wealths ; not only the King, or any inferiour Magistrate , but Quilibet *è populo* may serve to be a Physician, by discovering and impugning the error, and by perswading reformation thereof.

And surely in my Opinion, there cannot be a more base, and yet hurtful Corruption in a Country, then is the vile use (or rather abuse) of taking Tobacco in this Kingdome, which hath moved me shortly to discover the abuses in this following little Pamphlet.

If any think it a light Argument, so it is but a Toy that is bestowed upon it. And since the Subject is but of Smoke, I think the fume of an idle Brain, may serve for a sufficient battery against so fumous a feblean Enemy. If my grounds be found true, it is all I look for ; but if they carry the force of perswasion with them, it is all I can wish, and more then I can expect. My only care is, my dear Country-men may rightly conceive even by this smallest trifle, of the sincerity of my meaning in greater matters, never to spare any pains, that may tend to the procuring of your Weale and Prosperity.





A  
COUNTERBLAST  
TO  
TOBACCO.

---



That the manifold abuses of this vile custome of Tobacco-taking, may the better be espied; It is fit, That first you enter into Consideration both of the first Original thereof, and likewise of the Reasons of the first entry thereof into this Countrey; for certainly as such Customs that have their first Institution, either from a godly, necessary, or honourable ground; and are first brought in by the means of some worthy, vertuous, and great Personage; are ever, and most justly holden in great and reverent estimation and account by all wise, vertuous and temperate Spirits: So should it by the contrary, justly bring a great Disgrace into that sort of Customs, which having their Original from base Corruption and Barbarity, do, in like sort, make their first entry into a Country, by an inconsiderate and childish affectation of Novelty, as is the true case of the first Invention of Tobacco-taking, and of the first entry thereof amongst us. For Tobacco being a common Herb, which (though under divers Names) grows almost



almost every where, was first found out by some of the Barbarous *Indians* to be a Preservative, or Antidote against the Pox, a filthy Disease, whereunto these Barbarous People are (as all men know) very much subject, what through the uncleanly and adust constitution of their Bodies, and what through the intemperate heat of their Climate. So that as from them, was first brought into Christendome, that most detestable Disease: So from them likewise was brought this use of Tobacco, as a stinking and unsavory Antidote, for so corrupted and execrable a Malady; the stinking suffumigation whereof they yet use against that Disease, making so one Canker or Vermine to eat out another.

And now, good Country-men, let us (I pray you) consider what Honour or Policy can move us to imitate the barbarous and beastly Manners of the wild, godless and slavish *Indians*, especially in so vile and stinking a Customie. Shall we that disdain to imitate the Manners of our Neighbour *France*, (having the stile of the great Christian Kingdome) and that cannot endure the Spirit of the *Spaniards* (their King being now comparable in largeness of Dominions, to the greatest Emperour of *Turky*; ) Shall we, I say, that have been so long civil and wealthy in Peace, famous and invincible in War, fortunate in both; We that have been ever able to Aid any of our Neighbours (but never deafed any of their Ears with any of our Supplications for assistance; ) Shall we, I say, without blushing, abase our selves so far, as to imitate these beastly *Indians*, Slaves to the *Spaniards*, Refuse to the World, and as yet Aliens from the holy Covenant of God? Why do we not as well imitate them in walking naked, as they do, in preferring Glasses, Feathers, and such toys, to Gold and precious Stones, as they do? Yea, why do we not deny God, and adore the Devil, as they do.

Now to the corrupted baseness of the first use of this Tobacco, doth very well agree the foolish and groundless first Entry thereof into this Kingdom: It is not so long since the first entry of this abuse amongst us here, as this present Age cannot yet very well remember, both the first Author, and the form of the first Introduction of it against us. It was neither brought in by King, great Conqueror, nor learned Doctor of Physick.

With the Report of a great Discovery for a Conquest, some two or three Savage men were brought in, together with this Savage Customie: But the pity is, the poor, wild, barbarous men died; but that vile barbarous Customie is yet alive, yea in fresh vigour, so as  
it



it seems a miracle to me, how a Custome springing from so vile a Ground, and brought in by a Father so generally hated, should be welcomed upon so slender a warrant: For if they that first put it in practice here, had remembred for what respect it was used by them from whence it came; I am sure they would have been loath to have taken so far the Imputation of that Disease upon them as they did, by using the Cure thereof; for *Sanis non est opus medico*, and Counter-Poysons are never used, but where Poyson is thought to proceed.

But since it is true, that divers Customs slightly grounded, and with no better warrant entred in a Common-wealth, may yet in the use of them thereafter, prove both necessary and profitable; it is therefore next to be examined, if there be not a full sympathy and true proportion between the base ground and foolish entry, and the loathsome and hurtful use of this stinking Antidote.

I am now therefore heartily to pray you to consider, first upon what false and erroneous grounds you have first built the general good liking thereof; and next, what Sins towards God, and foolish Vanities before the World, you commit in the detestable use of it.

As for those deceitful grounds, that have specially moved you to take a good and great conceit thereof: I shall content my self to examine here onely four of the Principals of them, two founded upon the Theorick of a deceivable appearance of Reason, and two of them upon the mistaken practick of general Experience.

First, It is thought by you a sure Aphorisme in the Physick; That the brains of all men being naturally cold and wet, all dry and hot things should be good for them, of which nature this stinking suffumigation is, and therefore of good use to them. Of this Argument both the Proposition and Assumption are false, and so the Conclusion cannot but be void of it self: For as to the Proposition, That because the Brains are cold and moist, therefore things that are hot and dry are best for them; it is an inept Consequence: For man being compounded of the four Complexions (whose Fathers are the four Elements) although there be a mixture of them all, in all the parts of his body, yet must the divers parts of our Microcosme, or little World within our selves, be diversly more inclined, some to one, some to another Complexion, according to the diversity of their uses; that of these Discords a perfect



Harmony may be made up for the maintenance of the whole Body.

The application then of a thing of a contrary nature to any of these parts, is to interrupt them of their due function, and by consequence hurtful to the health of the whole Body; as if a man, because the Liver is as the fountain of Bloud, and, as it were, an Oven to the Stomach; would therefore apply and wear close upon his Liver and Stomach a Cake of Lead, he might within a very short time (I hope) be sustained very good cheap at an Ordinary, besides the clearing of his Conscience from that deadly sin of Gluttony: And as if because the Heart is full of vital Spirits, and in perpetual motion; a man would therefore lay a heavy pound stone on his Breast, for staying and holding down that wanton Palpitation; I doubt not but his Breast would be more bruised with the weight thereof, then the Heart would be comforted with such a disagreeable and contrarious Cure. And even so is it with the Brains; for if a man because the Brains are cold and humide, would therefore use inwardly by smells, or outwardly by application, things of hot and dry quality; all the gain that he could make thereof, would onely be to put himself in great forwardness for running mad, by over-watching himself; the coldness and moisture of our Brains being the onely ordinary means that procure our Sleep and Rest. Indeed, I do not deny, that when it falls out that any of these, or any part of our Body, grows to be distempered, and to tend to an extremity beyond the compass of Natures temperate mixture, that in that case Cures of contrary qualities to the Intemperate inclination of that part being wisely prepared, and discreetly ministred, may be both necessary and helpful for strengthening and assisting Nature in the expulsion of her Enemies; for this is the true definition of all profitable Physick.

But first, These Cures ought not to be used, but where there is need of them; the contrary whereof is daily practiced in this general use of Tobacco, by all sorts and Complexions of people.

And next, I deny the *minor* of this Argument, as I have already said, in regard that this Tobacco is not simply of a dry and hot quality, but rather hath a certain venomous faculty joyned with the heat thereof, which makes it have an Antipathy against Nature, as by the hateful smell thereof doth well appear; for the Nose being the proper Organ and Convoy of the sence of smelling to the Brains, which are the onely fountain of that sence, doth ever serve



us for an infallible witness, whether that Odour which we smell be healthful or hurtful to the Brain, (except when it falls out that the sense it self is corrupted and abused, through some infirmity and distemper in the Brain : ) And that the suffumigation thereof cannot have a drying quality, it needs no further probation, then that it is a smoke, all smoke and vapour being of it self Humide, as drawing near to the nature of the Air, and easie to be resolved again into water, whereof there needs no other proof but the meteors, which being bred of nothing else but of the vapors and exhalations sucked up by the Sun out of the Earth, the Sea and Waters ; yet are the same smoky vapors turned and transformed into Rains, Snows, Dews, Hoar-Frosts, and such like watry meteors ; as by the contrary, the rainy Clouds are often transformed and evaporated in blustering Winds.

The second Argument grounded on a shew of Reason, is, That this filthy Smoke, as well through the heat and strength thereof, as by a natural force and quality, is able and fit to purge both the Head and Stomach of Rheumes and Distillations ; as experience teacheth by the spitting, and avoiding Flegm, immediately after the taking of it. But the fallacy of this Argument may easily appear, by my late proceeding Description of the meteors ; for even as the smoky vapours sucked by the Sun, and stayed in the lowest and cold Region of the Air, are there contracted into Clouds, and turned into Rain, and such other watry meteors ; So this stinking Smoke being sucked up by the Nose, and imprisoned in the cold and moist Brains ; is by their cold and wet faculty turned and cast forth again in watry Distillations, and so are you made free, and purged of nothing, but that wherewith you wilfully burdened your selves ; and therefore are you no wiser in taking Tobacco for purging you of Distillations, then if for preventing the Cholick, you would take all kind of windy Meats and Drinks ; and for preventing of the Stone, you would take all kind of Meats and Drinks that would breed gravel in the Kidneys ; and then when you were forced to avoid much wind out of your Stomach, and much gravel in your Urine, that you should attribute the thank thereof to such nourishments as breed those within you, that behoved either to be expelled by the force of Nature, or you to have burst at the broad side, as the Proverb is.

As for the other two Reasons founded upon Experience ; The first of which is, That the whole people would not have taken so  
general



general a good liking thereof, if they had not by experience found it very soveraign and good for them: For answer thereunto, How easily the minds of any people, wherewith God hath replenished this World, may be drawn to the foolish affectation of any Novelty, I leave it to the discreet Judgment of any man that is reasonable.

Do we not daily see, that a man can no sooner bring over from beyond the Seas any new form of Apparel, but that he cannot be thought a man of Spirit, that would not presently imitate the same; and so from hand to hand it spreads, till it be practised by all; not for any commodity that is in it, but only because it is come to be the Fashion; for such is the force of that natural self-love in every one of us, and such is the corruption of envy bred in the Breast of every one, as we cannot be content, unless we imitate every thing that our Fellows do, and so prove our selves capable of every thing whereof they are capable, like Apes, counterfeiting the Manners of others to our own destruction. For let one or two of the greatest Masters of Mathematicks in any of the two famous Universities, but constantly affirm any clear day, that they see some strange Apparition in the Skies; They will, I warrant you, be seconded by the greatest part of the Students in that Profession; So loath will they be, to be thought inferiour to their Fellows either in depth of Knowledge or sharpness of Sight: and therefore the general good liking, and embracing of this foolish Custome, doth but onely proceed from that affectation of Novelty and popular Error, whereof I have already spoken.

And the other Argument drawn from a mistaken experience, is but the more particular probation of this general, because it is alledged to be found true by proof, That by the taking of Tobacco, divers, and very many, do find themselves cured of divers Diseases, as on the other part no man ever received harm thereby. In this Argument, there is first a great mistaking, and next a monstrous absurdity; for is not a very great mistaking, to take *non causam pro causa*, as they say in the Logicks; because peradventure when a sick man hath had his Disease at the heighth, he hath at that instant taken Tobacco, and afterward his Disease taking the natural course of Declining, and consequently the Patient of recovering his health, O then the Tobacco forsooth was the worker of that Miracle! beside that, it is a thing well known to all Physicians, That the apprehension and conceit of the Patient hath by wakening and  
uniting



uniting the vital Spirits, and so strengthening Nature, a great power and vertue to cure divers Diseases : For an evident Proof of mistaking in the like case, I pray what foolish Boy, what silly Wench, what old doting Wife, or ignorant Country Clown, is not Physician for the Tooth-ach, for the Cholick, and divers such common Diseases; yea, will not every man you meet withall teach you a sundry Cure for the same, and swear by that mean, either himself, or some of his nearest Kindsmen and Friends was cured; and yet, I hope, no man is so foolish as to believe them: And all these toys do onely proceed from the mistaking *non causam pro causa*, as I have already said; and so if a man chance to recover one of any Disease after he hath taken Tobacco, that must have the thanks of all: But by the contrary, if a man smoke himself to death with it (as many have done) O then some other Disease must bear the blame for that fault! So do old Harlots thank their Harlotry for their many years, that Custom being healthful (say they) *ad purgandos renes*, but never have mind how many die of the Pox in the flower of their Youth: And so do old Drunkards think they prolong their days by their Swine-like Diet, but never remember how many die drowned in Drink before they be half old.

And what greater absurdity can there be then to say, that one Cure shall serve for divers, nay contrarious sorts of Diseases. It is an undoubted ground among all Physicians, That there is almost no sort, either of Nourishment or Medicine, that hath not something in it disagreeable to some part of mans body, because, as I have already said, the nature of the temperature of every part is so different from another, that according to the old Proverb, That which is good for the Head is evil for the Neck and the Shoulders: For even as a strong Enemy that invades a Town or Fortrefs, although in his Siege thereof he do belay and compass it round about, yet he makes his Breach and Entry at some one or few special parts thereof, which he hath tryed and found to be weakest and least able to resist: So sickness doth make her particular assault upon such part or parts of our Body as are weakest and easiest to be overcome by that sort of Disease which then doth assail us, although all the rest of the Body, by sympathy, feel it self to be as it were belaid and besieged by the affliction of that special part, the grief and smart thereof being by the sence of feeling dispersed through all the rest of the members; and therefore the skilful Physician presses by such Cures to purge and strengthen that part  
which



which is afflicted, as are onely fit for that sort of Disease, and do best agree with the nature of that infirm part; which being abused to a Disease of another nature, would prove as hurtful to the one, as helpful for the other; yea, not onely will a skilful and wary Physician be careful to use no Cure, but that which is fit for that sort of Disease; but he will also consider all other circumstances, and make the Remedies sutable thereunto, as the temperature of the Clime, where the Patient is, the Constitution of the Planets, the time of the Moon, the season of the Year, the Age and Complexion of the Patient, the present state of his Body in strength or weakness: For one Cure must not ever be used for the self same Disease, but according to the varying of any of the aforesaid Circumstances, that sort of Remedy must be used which is fittest for the same: where by the contrary in this case, such is the miraculous Omnipotency of our strong-tasted Tobacco, as it cures all sorts of Diseases (which never any Drug could do before) in all Persons, and at all times. It cures all manner of Distillations, either in Head or Stomach (if you believe their Axioms) although in very deed it do both corrupt the Brain, and, by causing over quick digestion, fill the Stomach full of Crudities. It cures the Gout in the Feet, and (which is miraculous) in that very instant when the smoke thereof, as light, flies up into the Head, the vertue thereof, as heavy, runs down to the little Toe: It helps all sorts of Agues; it makes a man sober, that was Drunk; it refreshes a weary man, and yet makes a man hungry; being taken when they go to Bed, it makes one sleep soundly; and yet being taken when a man is sleepey and drowsie, it will, as they say, awaken his Brain, and quicken his Understanding; As for curing of the Pox, it serves for that use, but among the Pocky *Indian* Slaves. Here in *England* it is refined, and will not deign to cure here any other then cleanly and gentlemanly Diseases. O omnipotent power of Tobacco! And if it could by the smoke thereof chase out Devils, as the smoke of *Tobias Fish* did (which, I am sure, could smell no stronger) it would serve for a precious Relict, both for the superstitious Priests, and the insolent Puritans, to cast out Devils withall.

Admitting then, and not confessing, that the use thereof were healthful for some sorts of Diseases, should it be used for all Sicknesses? should it be used by all men? should it be used at all times? yea, should it be used by able, young, strong, healthful men? Medicine hath that vertue, that it never leaves a man in that state where-



wherein it finds him; it makes a sick man whole, but a whole man sick: And as Medicine helps Nature, being taken at times of necessity; so being ever and continually used, it doth but weaken, weary, and wear Nature. What speak I of Medicine? Nay, let a man every hour of the day, or as oft as many in this Country use to take Tobacco; Let a man, I say, but take as oft the best sorts of Nourishments, in Meat and Drink, that can be devised, he shall, with the continual use thereof, weaken both his Head and his Stomach, all his members shall become feeble, his Spirits dull, and in the end, as a drowsie, lasie Belly-god, he shall vanish in a Lethargy.

And from this weakness it proceeds, that many in this Kingdom have had such a continual use of taking this unsavory Smoke, as now they are not able to forbear the same, no more then an old Drunkard can abide to be long sober, without falling into an incurable Weakness, and evil Constitution; for their continual custom hath made to them *habitu*, *alteram naturam*: So to those that, from their Birth, have been continually nourished upon Poyson, and things venemous, wholesome Meats are onely poysonable.

Thus having, as I trust, sufficiently answered the most principal Arguments that are used in defence of this vile custome, It rests onely to inform you, what Sins and Vanities you commit in the filthy abuse thereof: First, Are you not guilty of sinful and shameful lust, (for lust may be as well in any of the Sences as in feeling) that although you be troubled with no Disease, but in perfect health, yet can you neither be merry at an Ordinary, nor lascivious in the Stews, if you lack Tobacco to provoke your Appetite to any of those sorts of Recreation; lusting after it as the Children of *Israel* did in the Wilderness after *Quails*. Secondly, It is as you use, or rather abuse it, a branch of the sin of Drunkenness, which is the root of all Sins; for as the onely delight that Drunkards take in Wine, is in the strength of the tast, and the force of the fume thereof that mounts up to the Brain; for no Drunkards love any weak or sweet Drink; So are not those (I mean the strong heat and fume) the only qualities that make Tobacco so delectable to all the Lovers of it? And as no man likes strong heady Drink the first day (because *nemo repente fit turpissimus*) but by custom is piece and piece allured, while, in the end, a Drunkard will have as great a thirst to be drunk, as a sober man to quench his thirst with a



draught, when he hath need of it. So is not this the very case of all the great takers of Tobacco, which therefore they themselves do attribute to a bewitching quality in it? Thirdly, Is it not the greatest sin of all, that you, the people of all sorts of this Kingdom, who are created and ordained by God, to bestow both your Persons and Goods for the maintainance both of the honour and safety of your King and Common-wealth, should disable your selves in both? In your Persons, having by this continual vile Custom brought your selves to this shameful imbecillity, that you are not able to ride or walk the Journey of a *Jews* Sabbath, but you must have a reeky coal brought you from the next poor House to kindle your Tobacco with; whereas he cannot be thought able for any Service in the Wars, that cannot endure oftentimes the want of Meat, Drink and Sleep, much more then must he endure the want of Tobacco. In the times of the many glorious and victorious Battles fought by this Nation, there was no word of Tobacco; but now if it were time of Wars, and that you were to make some sudden *Cavalcado* upon your Enemies; if any of you should seek leisure to stay behind his Fellow for taking of Tobacco, for my part, I should never be sorry for any evil chance that might befall him: To take a Custome in any thing that cannot be left again, is most harmful to the people of any Land. *Mollities* and delicacy were the rack and overthrow, first of the *Persian*, and next of the *Roman* Empire. And this very custom of taking Tobacco (whereof our present purpose is) is even at this day accompted so effeminate among the *Indians* themselves, as in the Market they will offer no price for a Slave to be sold, whom they find to be a great Tobacco-taker.

Now how you are by this Custome disabled in your Goods, let the Gentry of this Land bear witness, some of them bestowing three, some four hundred pounds a year upon this precious Stink, which, I am sure, might be bestowed upon many far better Uses. I read indeed of a Knavish Courtier, who for abusing the favour of the Emperour *Alexander Severus*, his Master, by taking Bribes to intercede for sundry Persons in his Masters Ear (for whom he never once opened his mouth) was justly choked with smoke, with this doom, *Fumo pereat qui fumum vendidit*. But of so many Smoke-Buyers as are at this present in this Kingdom, I never read nor heard.

And for the Vanities committed in this filthy Custome, is it not both great Vanity and Uncleanneſs, that at the Table, a place of  
Respect,



Respect, of Cleanliness, of Modesty, men should not be ashamed to sit tossing of Tobacco Pipes, and puffing of the smoke of Tobacco one to another, making the filthy smoke and stink thereof to exhale athwart the Dishes, and infect the Air, when very often men that abhor it are at their Repast: Surely smoke becomes a Kitchen far better then a Dining Chamber, and yet it makes a Kitchen also oftentimes in the inward parts of men, soiling and infecting them with an unctious and oylie kind of soot, as hath been found in some great Tobacco-Takers, that after their Death were opened: And not onely meat-time, but no other time nor action is exempted from the publique use of this uncivil trick; so as if the Wives of *Diep* list to contest with this Nation for good Manners, their worst Manners would in all reason be found at least not so dishonest, as ours are in this point, the publick use whereof at all times, and in all places, hath now so far prevailed, as divers men very sound both in Judgment and Complexion, have been at last forced to take it also, without desire, partly because they were ashamed to seem singular, (like the two Philosophers that were forced to duck themselves in that Rain-water, and so became Fools as well as the rest of the people) and partly to be as one that was content to eat Garlick (which he did not love) that he might not be troubled with the smell of it in the breath of his Fellows. And is it not a great vanity that a man cannot heartily welcome his Friend now, but straight they must be in hand with Tobacco: No, it is become in place of a Cure, a point of good Fellowship; and he that will refuse to take a Pipe of Tobacco among his Fellows (though by his own election he would rather smell the favor of a sink) is accounted peevish, and no good company; even as they do with tipling in the cold Eastern Countries: yea the Mistress cannot in a more mannerly kind entertain her Servant, then by giving him out of her fair hand a pipe of Tobacco; but herein is not only a great vanity, but a great contempt of God's good Gifts, that the sweetness of mans breath being a good gift of God, should be wilfully corrupted by this stinking smoke, wherein I must confess it hath too strong a vertue, and so that which is an Ornament of Nature, and can neither by any artifice be at the first acquired, nor once lost be recovered again, shall be filthily corrupted with an incurable stink, which vile quality is as directly contrary to that wrong Opinion which is holden of the wholesomeness thereof, as the venome of putrefaction is contrary to the vertue preservative.



Moreover, which is a great iniquity, and against all humanity, the Husband shall not be ashamed to reduce thereby his delicate, wholesome, and clean-complexion'd Wife to that extremity, that either she must also corrupt her sweet Breath therewith, or else resolve to live in a perpetual stinking torment.

Have you not reason then to be ashamed, and to forbear this filthy Novelty, so basely grounded, so foolishly received, and so grossly mistaken in the right use thereof: In your abuse thereof sinning against God, harming your selves both in Persons and Goods, and raking also thereby the marks and notes of Vanity upon you; by the Custome thereof, making your selves to be wondered at by all forreign civil Nations, and by all Strangers that come among you, to be scorned and contempted; a custome loathsome to the Eye, hateful to the Nose, harmful to the Brain, dangerous to the Lungs, and in the black stinking fume thereof, nearest resembling the horrible stigious smoke of the Pit that is bottomless.

*Dr. Maynwaring's serious Cautions against Tobacco, collected out of his Treatise of the Scurvy, Page 70.*

**A**Nother grand procuring and promoting cause of the Scurvy is, Tobacco; not taken notice of by any I meet with in print. And here we may charge much of the frequency, and the unwonted *Phænomena*, or symptomatical appearance of this Disease, upon the late custome of taking Tobacco. Many wonder that the Scurvy should so much abound now in most places, and become so common and obvious now to every Eye, that was so rarely taken notice of in former times, notwithstanding some of its procuring causes were very *Antique*. But we need not wonder so much, if we consider the manner of living in former Ages, compared with our own; new Customs and Diets beget new Diseases, or modify the old so, as they seem to be new, in their unwonted manner, or frequency of appearance.

The Scurvy being altered and differenced now from what it was in ancient times; that the *Phænomena* or symptoms of the Disease  
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in the Syndrome and Concurrence, is not exact alike with the description of the Ancients; which hath caused a doubt, and it is held by some Physicians, That the Scurvy is a new Disease: But it is the old Scurvy dressed in a new garb, which by new procuring causes, and additional complications, is become more depraved, more frequent, and more enlarged: few persons but harbour this unwelcome Guest.

As an additional procurer of the Scurvy, Tobacco comes now to be examined, since whose general use the Scurvy hath much increased, and is become the most Epidemical. That this Plant is injurious and destructive to Nature, and consequently an introducer of the Scurvy will appear, if we consider the effects that supervene and follow the taking of it. The Consequents or Effects may be divided into two sorts; First, Such as accompany or supervene the first use of it. Secondly, Such as follow the long and constant use of it.

Symptoms arising upon the first and unaccustomed use of smoking it, are Vomiting, Giddiness, Fainting, Drunkenness, Sleepiness, depravation of the Sences, and such like as follow upon the taking of some kind of Poysons.

Effects upon the accustomed familiar use of it, are, Salivation, drawing a Flux of moisture to the mouth, and draying the Body; heat, dryness, lassitude and weariness of the Spirits, a dulness and indisposition of mind after; apt to sleep, a filthy unflavoury taste in the mouth, a check to the Stomach or Appetite.

The latent and more secret Effects wrought in the Body by the constant smoking of Tobacco, are; the inducing a Scorbutick disposition, and promoting it where it is already radicated. And this is procured these wayes: First, By depressing the Spirits, and alienating them from their genuine propriety and purity. Secondly, By vitiating the Stomach, and depraving the Palate. Thirdly, By exhausting the dulcid good juice of the Body, leaving behind and procuring the remainder more viscous, acrid and sharpe. Fourthly, By prejudicing and weakening the Lungs and vital Parts.

That it hath a property to depress and clog the Spirits, is apparent by its narcotick vertue, causing a dulness, heaviness, lassitude; and disposing to sleep after the use of it. That it alienates the Spirits, is concluded from its virulent nature, and discord with our nature, and that is argued from the symptoms that attend the first use. That



That it is noxious to the Stomach (the first grand Laboratory of the Body) is rational to assert: For, as Tobacco affects the mouth with an ill stinking taste, so the Stomach also goes not free, but is tainted with it; which is communicated to the Food received. Now considering the nature of Tobacco, as it is hot and dry, acrid, salt, biting, Purgative, or rather virulent, altogether medicinal, and not alimental; and this constantly to impregnate and tincture our nutrimental succus with these properties and qualities; we cannot otherwise expect by length of time and daily use, but that it will shew its power and vertue to change and alter our Bodies; since it is not nutritive; but medicinal; estranged, and at a great distance from the nature of our Bodies, not fit to nourish, but to alter and produce some notable effects.

So great a sympathy there is between the Stomach and Mouth, that the one is not affected, but the other is drawn into consent; if the Stomach be foul, the Mouth hath an ill relish; and if the Mouth distastes any thing, the Stomach nauseates at it. Now this great Harmony and consent between these two, ariseth upon this account; the Mouth is appointed by nature the Stomachs taster, to judge and discern what is fit and agreeable for the Stomach to receive; and therefore the same membrane which invests the Mouth, and is the instrument of tasting, does also line the Stomach; so that hereby what is pleasant and acceptable in the Mouth, is gratefully received into the Stomach: now by this affinity and sympathy, you may rationally conclude, that vitiating of the taste by Tobacco, and tainting the Mouth with its stinking scent, must of necessity communicate the same to the Stomach, which takes Physick every time you take Tobacco; does mix with and infect the chile of the Stomach, and is conveyed with it into all parts of the Body; and having so great a medicinal power, must needs alter and change the Body, according to the properties it is endowed with, by the constant use, and daily reception of it.

Now Tobacco being of an acrimonious, hot, dry, &c. nature, does pervert and change the Balsamick juyces of the Body into a more sharpe and fiery temper, and alienate them; whereby they are not so amicable and fit for nutrition, as many scorbutick Tobacco-nists do evidence upon examination, and their constitution changed by the evil use of this Plant; and it is very reasonable to expect it, and impute such alterations to the use thereof, since they are the proper effects of such a Cause. The more remarkable discovery,  
and



and frequency of the Scurvy, may well and justly be imputed to Tobacco, since of latter years that Tobacco hath been in use, and in those Countries where Tobacco is much taken, it doth abound most.

Although I discommend the use of Tobacco by smoking it, as an injurious Custome, yet I highly applaud it, as very medicinal, being rightly used. I remember about fifteen years since, a Patient of mine in *Derby-shire*, fell into a great *Paroxysm* of an *Asthma*, almost to suffocation, I exhibited a Dose of the Syrup of Tobacco, which gave him present help, and within a few hours was relieved, that he could draw his Breath with much ease and freedome: And about a year after, at *Maxfield* in *Cheshire*, I cured a Gentlewoman of an Ulcer in *Ano* of seven years standing, chiefly with the Ointment of Tobacco; and although other things were used, yet I ascribe most of the Cure to that Unguent. And in many other cases Tobacco is of good use, which I have experienced; but smoking of it I find to be hurtful, if it be customary. I shall not be so strict and severe against the use of it, as to forbid all persons the smoking it upon any score whatever; for that which may be used at certain times as medicinal upon just occasions requiring, in some persons, may prove very bad and pernicious upon the constant and general use. And this is the case of Tobacco.

Tobacconists, whom custome hath ensnared, and brought them to delight in it, are willing to be perswaded and deluded, that it is good and wholesome, at least harmless. The pretences which they urge in defence of it, are such as these: Some plead for it, and use it after Meat, as a help to Digestion, and therefore take it as a good remedy against a bad Stomach and weak Digestion.

To this I answer, They are much mistaken herein, not distinguishing between digestion, and precipitation of meat out of the Stomach; digestion is not performed but in due time, by retexture, alteration, fermentation, and volatization of Meat; and till then, is not fit to pass out of the Digestive-Office, which requires some hours more or less, according to the nature of the Food received, of facil or difficil digestion; now that which provokes the Stomach to a distribution of semi-digested Chyle, and unloading it self before digestion be finished and perfected, offers great injury to the Body; (and this is the case of Tobacco by its laxative stimulating properties) which error committed in the first Digestive-Office, is not corrected, nor the damage recompenced by the acuteness and  
strong



*phorism.* strong elaborations of the subsequent digestions ; and for this reason in part, the Scurvy is procured hereby.

Some take Tobacco for refreshment after labour, and divertisement of serious thoughts, being tired with business, study and musing. True it is, Tobacco puts a suspension upon serious thoughts, and gives a relaxation for a time in some persons ; others contemplate, and run over their business with more delight, by the help and during the taking of a Pipe : But both these persons though seemingly delighted and refreshed for a short time, yet afterwards the Spirits are lassated and tired, and are more flat, dull and somnolent, when the Pipe is out ; this was but a cheat, the Spirits were not truly refreshed, invigorated and reinforced ; as Wine does enliven and make brisk the Spirits, by affording and communicating an additional supply ; but by the fume of Tobacco the Spirits are a little inebriated and agitated by an other motion then their own, which is a seeming refreshment, and short, not real, substantial and lasting.

Others plead for Tobacco, and take it as a Remedy against Rheume, because a great dryer and exhauster of superfluous Moisture. To evince the Error of this Opinion, consider what is the cause whereby Rheumes and crude moisture in the Body do abound ; and then you will plainly see, whether smoking Tobacco be a proper or likely Remedy to prevent or oppose it. Phlegm and superfluous moisture does arise and abound in the Body, from a deficiency and debility of the Digestions, as also impediment or impotency of the expulsive faculty, that the remainders after digestion be not transmitted by the common ductures. Now this fume of Tobacco gives no Roboration, adds no strength to the digestive faculties, having no symbolical qualities to comply with, and assist them, is very plain. Also that separation and expulsion of superfluous moisture by this fume, is not promoted and transmitted through the more commodious ductures and passages appointed by nature for emission ; onely a salivation by the mouth is procured, which brings no advantage, but detriment ; for this Flux of moisture doth not arise as critical, from the impulsion of Nature, separating and protruding ; but from a promiscuous attraction of fluid moisture, (by vertue of its acrimonious heat) as well the laudable, until succus, as the degenerated and superfluous ; so that constantly draining the Body of this dalcid serosity, must cause many inconveniencies through the want of it, in as much as it is very serviceable



serviceable to the Body, in the integrity of its nature; but being alienated, is then reduced or vented by better means, nature concurring with the medicine: But admit this did attract only excrementitious moisture (which it does not) yet considering it Vitiates the Stomach, and Impregnates the Chyle, with its evil properties, 'tis much better to forbear than to use it; that benefit would not recompence this injury. And further, that which is a preventing or curative remedy of superfluous Moisture, Rheume, or Phlegmaticque matter, applies *à Priori* to the Digestions, the Springs from whence such Effects do arise; not *à Posteriori* to the produced matter, which this fume seems to pump out, but does not stop the Leak, is therefore no radical Medicine; and they that smoke Tobacco upon this account as a great dryer, and exhauster of superfluous moisture, are much deceived in the expected benefit; it onely brings a current of moisture, which ought to be expended otherwise; but it abates nothing in the Fountain or Springs; rather augments, and makes an overflow, (for the Reasons aforesaid) as Tobacconists do evidence by their much spitting.

Some may say, I never took Tobacco, and yet I have the symptoms of the Scurvy as bad as any that have taken it. *Object.*

This may be so, from other great procuring causes; and yet Tobacco notwithstanding may be one great procurer in other persons. The Scurvy does not require all the procuring causes to concur in its production, but sometimes one, and sometimes another is able to do it; and although you take no Tobacco, yet perhaps your Parents did, or theirs; and it is sufficient to make you fare the worse; bad customs and abusive living extends farther than the person so offending: it is transmitted to their Off-spring, as in another Work I have noted in these words. But yet the Crime were less, if onely to themselves the prejudice did extend, but also to Posterity their Diseases are propagated; the Children having impressed upon them, and radicated in the principals of their nature, the seminal power and productive vertue of inordinate and intemperate living of their Genitors and Progenitors, that the Children may bear witness to the following Age, the vice and folly of their Parents and Predecessors, recorded and characterised in them, &c. *Tutela nitatis.*

Hereby you may understand, that evil customs (as of smoking Tobacco) do not injure onely the person doing so, but the Generation after them are prejudiced: And, here by the way, we may



take notice of the many Rickity Children in this latter Age, since the use of Tobacco, which Disease was not known, before the frequent use of it. Tobacco does enervate and debilitate the faculties, that we may rationally expect the Children from this Generation to be Scorbutick, Rickity, and more feeble then formerly.

*Amurath.*

*Amurath* the Fourth of that Name, *Grand Seignior* of the *Turkish* Empire, put forth his Edict against the smoking of Tobacco, and made it a Capital Crime for any that should so use it; the Reason of this severe Prohibition was, that it did render his People infertile: I shall not urge the inconvenience of Tobacco so far, but this I may assert, that it causeth an infirm Generation, by debilitating the Parents, and rendering them Scorbutick, which Impressions are carried *in semine* to their Children, and makes a diseased Issue. And I observed in *Virginia*, being some time in that Colony, that the Planters who had lived long there, being great Smokers, were of a withered decayed Countenance, and very Scorbutick, being exhausted by this imoderate fume; nor are they long-lived, but do shorten their dayes by the intemperate use of Tobacco and Brandy.

*coun-  
blast to  
acco*

King *James*, that learned Philosophical Prince of this Nation, wisely considering the nature of this Plant, and having a good Stoical Head to foresee the inconveniencies that would arise to his People, by the ill custome of smoking it, he being the great Physician of the Body Politick, does excellently dehort his Subjects (being tender of their future welfare) from this noxious fume, and writes an Invective against it; whose Oratory and solid Arguments were enough to have broken the neck of this Custome, had they any regard to his kindness, or sense of their own good, and of their Posterity.

I might have enlarged my self upon this Subject, and run over most Scorbutick symptoms, shewing how they are either first procured or aggravated by this fume: But from what hath been said already, it plainly appears, that Tobacco is a great procurer and promoter of the Scurvy, in as much as many Scorbutick symptoms are the proper effects of smoking Tobacco, as lassitude, dulness, somnolency, spitting, ill tast in the mouth, &c. And although some few persons either by the strength of nature, do strongly resist the bad impressions it sets upon several parts of the Body, or by the peculiarity of nature is less offensive and hurtful to some, or brings some



Some particular benefit (amongst its many ill properties) that makes it seemingly good; yet insensibly and by time it damageth all; and those few good effects in some few persons are not of validity to give it a general approbation and use, and free it from the censure of a great procurer of the Scurvy, but may be justly reckoned in that Catalogue.

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*Preservation of Health in the choice of Drinks, and Regular Drinking.*

**D**Rink for necessity, not for bad fellowship; especially soon after meat, which hinders the due fermentation of the Stomach, and washeth down before digestion be finished: but after the first concoction, if you have a *hot* Stomach, a *dry* or *costive* Body, you may drink more freely than others: or if *thirst* importunes you at any time, to satisfy with a moderate draught is better than to forbear.

Accustom youth and strong Stomachs to *small* drink; but *stronger* drink, and *Wine*, to the infirm and aged: it cheers the Spirits, quickens the Appetite, and helps Digestion, *moderately* taken: but being used in *excess*, disturbs the course of Nature, and procures many Diseases: for corpulent gross and fat Bodies, thin, hungry, absterfve penetrating Wines are best, as *White-Wine*, *Rhenish*, and such like.

For lean thin Bodies; black, red and yellow Wines, sweet, full bodied and fragrant, are more fit and agreeable; as *Malaga*, *Muscadel*, *Tent*, *Alicant*, and such like.

For *Drink*, whether it be wholsomer *warmed* than *cold*, is much controverted; some stily contending for the *one*, and some for the *other*: I shall rather chuse the middle way, with limitation and distinction, then impose it upon all as a rule to be observed under the penalty of forfeiting their health, the observations of the one or the other.

There are three sorts of persons, one cannot drink *cold Beer*, the other cannot drink *warm*, the third, *either*: You that cannot drink cold Beer, to you it is hurtful, cools the Stomach, and checks



it much : therefore keep to *warm drink* as a wholesome custome : you that cannot drink warm Beer, that is, find no refreshment, nor thirst satisfied by it, you may drink it cold, nor is it injurious to you : you that are indifferent and can drink either, drink yours cold, or warmed, as the *company* does, since your Stomach makes no choice.

That *warm drink* is no bad custom, but agreeable to Nature in the generality ; First, Because it comes the nearest to the natural temper of the Body, and *similia similibus conservantur*, every thing is preserved by its like, and destroyed by its contrary. Secondly, Though I do not hold it the principal Agent in digestion, yet it does excite, is auxiliary, and a necessary concomitant of a good digestion, *ut signum & causa*. Thirdly, *Omne frigus per se, & pro viribus destruit* ; Cold in its own nature, and according to the graduation of its power, extinguisheth natural heat, and is destructive ; but *per accidens*, and as it is in *gradu remisso*, it may temperate, allay, and refresh, where heat abounds, and is exalted.

Therefore as there is *variety* of Palates and Stomachs liking and agreeing best with such kind of Meats and Drinks, which to others are utterly disgustful, disagreeing and injurious, though good in themselves ; so is it in Drink *warmed* or *cold* ; what one finds a benefit in, the other receives a *prejudice* ; at least does not find that satisfaction and refreshment, under such a qualification ; because of the various natures, particular appetitions, and *idiosyncratical* properties of several bodies, one thing will not agree with all : Therefore he that cannot drink *warm*, let him take it *cold*, and it is well to him ; but he that drinks it *warm*, does better. And this is to be understood in Winter, when the extremity of cold hath *congelated* and *fixed* the spirits of the Liquor in a *torpid* inactivity ; which by a gentle warmth are *unfettered*, *volatile* and *brisk* ; whereby the drink is more agreeable and grateful to the Stomachs fermenting heat being so prepared, then to be made so by it.

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There are three sorts of *Drinkers* : one drinks to satisfy Nature, and to support his *body* ; without which he cannot well subsist, and requires it as necessary to his Being. Another drinks a degree beyond this man, and takes a larger *dose*, with this intention, to exhilarate and cheer his *mind*, to banish cares and trouble, and help him to *sleep* the better ; and these two are lawful Drinkers. A third drinks neither for the good of the *body*, or the mind, but to stupify



stupifie and drown both; by exceeding the former bounds, and running into excess, frustrating those *ends* for which drink was appointed by Nature; converting this *support* of life and health, making it a *procurer* of sickness and untimely death.

Many such there are, who drink not to *satisfie* Nature, but force it down many times *contrary* to natural inclination; and when there is a reluctancy against it: as *Drunkards*, that pour in Liquor, not for love of the *drink*, or that Nature requires it by *thirst*, but onely to maintain the *mad frolick*, and keep the Company from breaking up. Some to excuse this intemperance, hold it as good *Physick* to be drunk once a moneth, and plead for that liberty as a wholesome custome, and quote the authority of a famous *Physician* for it. Whether this Opinion be allowable, and to be admitted in the due *Regiment* for preservation of Health, is fit to be examined.

It is a *Canon* established upon good reason; *That every thing exceeding its just bounds, and golden mediocrity, is hurtful to Nature.* Omne nimium nature est inimicum. The best of things are not excepted in this general rule; but are restrained and limited here to a due proportion. The *supports* of life may prove the *procurers* of death, if not qualified and made wholesome by this corrective.

*Meat* and *drink* is no longer sustenance, but a load and overcharge, if they exceed the *quantum* due to each particular person; and then they are not, what they are properly in themselves, and by the appointment of Nature, the *preservatives* of life and health; but the *causes* of sickness, and consequently of death.

*Drink* was not appointed man, to discompose and disorder him in all his faculties, but to *supply*, *nourish*, and *strengthen* them. Drink exceeding its measure, is no longer a refreshment, to *irrigate* and water the thirsty body, but makes an inundation to drown and suffocate the *vital powers*. It puts a man out of the state of health, and represents him in such a degenerate condition both in respect of *body* and *mind*, that we may look upon the man, as going out of the World, because he is already gone out of himself, and strangely *metamorphosed* from what he was.

I never knew *sickness* or a *Disease*, to be good preventing *Physicks*; and to be drunk, is no other then an unsound state, and the whole body out of frame by this great change. What difference is there between *sickness* and *drunkenness*? Truly I cannot distinguish them otherwise then as *genus* and *species*: Drunkenness being a raging Disease,



Disease, denominated and distinguished from other sicknesses, by its *procatartick* or *procuring* cause, *Drink*.

That Drunkenness is a Disease or sickness, will appear in that it hath all the requisites to constitute a Disease, and is far distant from a state of health: for as health is the free and regular discharge of all the *functions* of the body and mind; and sickness, when the *functions* are not performed, or weakly and depravedly: then *Ebriety* may properly be said to be a Disease or sickness, because it hath the *symptoms* and *diagnostick* signs, of an acute and great Disease: for, during the time of *drunkenness*, and sometime after, few of the faculties perform rightly, but very depravedly and *preternaturally*: if we examine the *intellectual faculties*, we shall find the *reason* gone, the *memory* lost or much abated, and the *will* strangely perverted: if we look into the *sensitive* faculties, they are disordered, and their *functions* impeded, or performed very deficiently: the eyes do not see well; nor the ears hear well, nor the palate relish, &c. The *speech* falters and is imperfect; the *stomach* perhaps vomits or nauseates; his *legs* fail: Indeed if we look through the whole man, we shall see all the faculties depraved, and their *functions* either not executed, or very disorderly and with much deficiency.

Now according to these *symptoms* in other sicknesses, we judge a man not likely to live long; and that it is very hard he should recover; the danger is so great from the many threatening *symptoms* that attend this sickness, and *prognosticate* a bad event: here is nothing appears *salutary*; but from head to foot, the Disease is prevalent in every part; which being collated, the *syndrom* is *lethal*, and judgment to be given so.

Surely then Drunkenness is a very great Disease for the time; but because it is not usually *mortal*, nor lasts long; therefore it is slighted, and look't upon as a trivial matter that will cure it self. But now the question may be asked; Why is not *Drunkenness* usually *mortal*? since the same signs in other Diseases are accounted *mortal*, and the event proves it so. To which I answer; All the hopes we have that a man *drunk* should live, is; first, From common *experience* that it is not deadly: Secondly, From the nature of the *primitive* or *procuring* Cause, strong Drink or Wine; which although it rage, and strangely discompose the man for a time, yet it lasts not long, nor is *mortal*. The *inebriating* spirits of the liquor, flowing in so fast, and joyning with the spirits of mans body, make so high  
a tide,



a tide, that overflows all the banks and bounds of order: For, the spirits of mans body, those *agents* in each faculty, act smoothly, regularly and constantly, with a moderate supply; but being overcharged, and forced out of their natural course, and exercise of their duty, by the large addition of *furious spirits*; spurs the functions into strange disorders, as if nature were conflicting with death, and dissolution; but yet it proves not *mortal*.

And this, first, because these *adventitious spirits* are amicable and friendly to our bodies in their own nature, and therefore not so *deadly injurious*, as that which is not so familiar or noxious.

Secondly, Because they are very *volatile*, *light*, and *active*; Nature therefore does much sooner recover her self, *transpires* and sends forth the *overplus* received; then if the *morbifick* matter were more ponderous and fixed; the *gravamen* from thence would be much worse and longer in removing: as an over-charge of *Meat*, *Bread*, *Fruit*, or such like substances not spirituous; but dull and heavy (*comparative*) is of more difficult digestion, and layes a greater and more dangerous load upon the faculties, having not such *volatile brisk* spirits to assist Nature, nor of so liquid a fine substance, of quicker and easier digestion: So that the *symptoms* from thence are much more dangerous, then those *peracute* distempers arising from Liquors. So likewise those bad *symptoms* in other Diseases are more to be feared and accounted *mortal* (then the like arising from *drunkenness*) because those perhaps depend upon *malignant causes*; or such as by time are *radicated* in the body; or from the defect of some *principal part*: but the storm and discomposure arising from *drunkenness*, as it is suddenly raised, so commonly it soon falls, depending upon *benign causes*, and a spirituous matter, that layes not so great an oppression; but *inebriates* the spirits, that they act very disorderly and unwontedly; or by the *soporiferous* virtue, *stupefies* them for a time, untill they recover their *agility* again.

But all this while, I do not see, *that to be drunk once a moneth*, should prove good Physick: all I think that can be said in this behalf, is; that by overcharging the Stomach, *vomiting is procured*; and so carries off something that was lodged there, which might breed Diseases.

This is a *bad excuse* for good Fellows, and a *poor plea* for *drunkenness*: for the gaining of one supposed benefit (which might be obtained otherwise) you introduce *twenty inconveniences* by it. I

do



do not like the preventing of one Disease that *may be*, by procuring of one at the *present certainly*, and many hereafter most probably : and if the Disease feared, or *may be*, could be prevented no other-wise, but by this *drunken means* ; then that might tollerate and allow it : but there are other wayes better and safer to cleanse the body either *upwards* or *downwards*, then by overcharging with strong drink, and making the man to *unman* himself ; the evil consequents of which are many, the benefit hoped for, but *pretended* ; or if any, but very *small* and *inconsiderable*.

And although, as I said before, the *drunken fit* is not *mortal*, and the danger perhaps not great for the present ; yet those *drunken bouts* being repeated ; the *relics* do accumulate, debilitate Nature, and lay the foundation of many *chronick Diseases*. Nor can it be expected otherwise ; but you may justly conclude from the manifest irregular actions which appear to us *externally*, that the functions within also, and their motions are strangely disordered : for, the *outward madness* and unwonted actions, proceed from the *internal impulses*, and disordered motions of the faculties : which general disturbance and discomposure (being frequent) must needs *subvert* the *economy* and government of humane Nature ; and consequently ruine the Fabrick of mans body.

The ill effects, and more eminent products of ebriety, are ; first, *A changing of the natural tone of the Stomach, and alienating the digestive faculty* ; That instead of a good transmutation of food, a degenerate Chyle is produced. Common experience tells, that after a *drunken debauch*, the stomach loseth its appetite, and acuteness of digestion ; as *belching, thirst, disrelish, nauseating*, do certainly testify : yet to support nature, and continue the custom of eating ; some food is received ; but we cannot expect from such a *Stomach* that a *good digestion* should follow : and it is some dayes before the Stomach recover its *eucrasy*, and perform its office well : and if these miscarriages happen but *seldom*, the injury is the less, and sooner recompenced ; but by the *frequent repetition* of these ruinous practices, the Stomach is overthrown and alienated from its integrity.

Secondly, *An unwholsome corpulency and cachectick plenitude of body does follow : or a degenerate macilency, and a decayed consumptive constitution.* Great Drinkers that continue it long, few of them escape, but fall into one of these conditions and *habit* of body : for, if the Stomach discharge not its office aright ; the subsequent  
digestions

A Caco-  
trophy, or  
Atrophy.



*digestions* will also be defective. So great a consent and dependance is there upon the *Stomach*; that other parts cannot perform their duty, if this leading *principal Part* be perverted and debauched: nor can it be expected otherwise; for, from this *Laboratory* and *prime office* of digestion, all the parts must receive their supply; which being not futeable, but depraved, are drawn into *debauchery* also, and a *degenerate* state; and the whole Body fed with a vitious *alimentary succus*.

Now that different *products* or *habits* of body should arise from the same kind of debauchery, happens upon this score. As there are different *properties* and *conditions* of bodies; so the result from the same procuring causes shall be much different and various: one puffs up, fills, and grows *hydropical*; another pines away, and falls *Consumptive*, from excess in *drinking*; and this proceeds from the different *disposition* of parts: for, in some persons, although the *stomach* be vitiated, yet the strength of the *subsequent digestions* is so great, from the integrity and vigor of those parts destinated to such offices; that they act *strenuously*, though their *object matter* be transmitted to them imperfect and degenerate; and therefore do keep the body *plump* and *full*, although the juyces be *foul*, and of a *depraved* nature. Others *è contra*, whose parts are not so firm and vigorous; that will not act upon any score, but with their *proper object*; does not endeavour a transmutation of such *aliene matter*, but receiving it with a *nice reluctance*, transmits it to be evacuated and sent forth by the next convenient ducture, or emunctory: and from hence the body is frustrated of nutrition, and falls away: So that the pouring in of much liquor (although it be good in *sua natura*) does not beget much *aliment*, but washeth through the body, and is not assimilated.

But here some may object and think; That *washing* of the body through with good Liquor, should cleanse the body, and make it fit for *nourishment*, and be like good *Physick* for a *foul body*. But the effect proves the contrary; and it is but reason it should be so: for, suppose the Liquor (whether Wine, or other) be pure and good; yet when the *spirit* is drawn off from it, the *remainder* is but *dead, flat, thick*, and a *muddy flegm*. As we find in the distillation of Wine, or other Liquors; so it is in mans body: the *spirit* is drawn off first, and all the parts of mans body are ready *Receivers*, and do imbibe that *limpid congenerous* enliverer, freely and readily: but the *remainder*, of greatest proportion; that heavy, dull, *phlegmy part*,



and of a *narcotick quality*; lies long fluctuating upon the digestions, and passeth but slowly; turns sower, and vitiates the *Crales* of the parts: So that this great *inundation*, and supposed washing of the body, does but drown the Faculties, *stupefie* or *choak* the Spirits, and defile all the Parts; not *purifie* and *cleanse*. And although the more *subtile* and *thinner* portion, passeth away in some persons pretty freely by *Urine*; yet the *grosser* and worse part staves behind, and clogs in the *percolation*.

A third injury, and common, manifest prejudice from intemperate drinking, is; *An imbecillity of the Nerves*; which is procured from the disorderly motions of the Animal Spirits; being impulsed and agitated preternaturally by the *inebriating spirits* of strong Liquors: which *vibration* being frequent, begets a habit, and causeth a *trepidation* of Members.

Transcribed *verbatim* out of Doctor Maynwaring's Treatise Of long Life.

*That it may not be said to be onely one Doctors Opinion, here is added another Collection against Tobacco-smoking, written by the learned Doctor George Thompson, in his Book Of Preservation of the Bloud.*

Above all, I much condemn the common abuse of Tobacco; out of which, no other symptoms, than a scorbutical Venome is accidentally sucked. Agreeable to which Judgment of mine, is that of the Legitimate Artist Doctor Maynwaring, who marks where Tobacco is much taken, the Scurvy doth most abound: I wish those who are too forward to condemn Chymical Preparations, ordered by true Philosophers, would reflect upon themselves and others, as yet ignorant of *Pyrotomy*, how that they are too forward in rushing into this Science; Indirectly making use of a Retort with a receiver, I mean a Pipe, and the mouth for the reduction of this Plant into Salt and Sulphur, proving not a little injurious to them. If they were conscious how subtil an enemy it is, how hardly to be dealt withall, in a moderate sense; how insinuating, tempting, deluding; how disagreeing to nature, as is manifest at first taking it, pretending an evacuation onely of a superfluous moisture, when  
it



it also generates the same; how it wrongs the Ventricle, by reason of a continuity of its membrane, with that of the mouth; how it taints the nutritious Juice; how it dozes the Brain, impairing its Faculties, especially the memory: They would quickly commit this Herb to the hand of those that know what belongs to the right management and improvement thereof.

I confess it hath a Dowry bestowed upon it, which may make it very acceptable to all ingenious Artists, for inward and outward uses; yet as the matter is handled indiscreetly, I know nothing introduced into this Nation hath discovered itself more apparently hurtful, in aggravating and graduating this scorbutical evil among us then Tobacco.

I am not ignorant what some Object, That there are those who taking an extraordinary quantity of Tobacco, have lived a to great age, as Sixty or Seventy Years. 2. That multitudes not taking this fume, are yet notwithstanding over run with the Scurvy. 3. That some have protested, they have received certain benefit by this Plant, when other Remedies prescribed by able Physitians have been invalid to relieve them. 4. That there are places where Man, Woman and Child, take in this Smoke, none of these sad effects appearing.

As to the first, I answer, One Swallow makes no Summer; I reckon this among *raro contingentia*: I have known one very intemperate in Diet; live to the fore-mentioned age; but doubtless had he Regulated himself according to the Rules of Mediocrity, he might have doubled that age. Innate Strength of Body doth carry a man sometimes through that, without any great damage, which destroys another.

2. I do not affirm; that this Vegetable is the sole Co-adjutant cause of the Scurvy, it being certain there are many Promoters thereof. Besides, yet granted that your great Compotators, *Ventricole*, Gormandizers, who have as the *Grecians* γαστέρες ἀεγαι, Lazy panches, little else to do but to take Tobacco, to pass away the time; filling Pipe after Pipe, as fast as possible they can exhaust it, are commonly incident to this feral Malady. Hereupon this very same specifick Disease may be diffused and communicated to others, by expiration or fluvium, sent out of a Body infected therewith; so that it seems rare to me, that the Wife should be exempted from this *Cacoettick* Sicknes; if the Husband be afflicted therewith; or the Husband be free, if the Wife be vexed: Doubt-



less some Peoples Breath doth exceedingly taint the Air, to the great annoyance of others.

3. I condemn not medicinal appropriation and application of this Drug, for I know it to be of excellent Vertue: There is great difference, *Inter dictum secundum quid & dictum simpliciter*, between the censure of any thing as absolutely evil; and the indirect practise of it: Moreover, what is one man's Meat, may be another's Poyson.

4. The generality of smoking it in some places, without those ill effects we find, doth not at all frustrate my assertion: For I have observed a more moderate course of life in Diet; the goodness of the Air, with an hereditary Custome, hath in great measure balanced the nocument or inconveniences, which otherwise they would have contracted by excess thereof; neither are these numerous Tobacconists acquitted from this evil, as it appears by those frequent eruptions in the skin, whereby a greater mischief is prevented within, they being only efflorescences of a scorbutical pravity.

There are, as I apprehend, two principal Reasons to be given, why this Weed hath captivated so many Thousands in such sort, that they become meer Slaves to it.

One is, the seeming delight it affords in the present taking thereof, inducing a pleasing bewitching melancholy, exceedingly affecting their Fancies, so that they could wish with him in the Poet, *Hic furor, ô superi, sit mihi perpetuus*, O that I might alwayes thus melancholize; not considering though the Prologue be chearful, the Epilogue is often sad; though the Spirits are as it were titillated, and charmed into a sweet complacency for a short space; yet afterward a dulness, gloominess, seizes upon them; indeed, how can it be otherwise, seeing they are but forcibly lulled into this secure placid Condition, by that which is as far remote from the Vitals, as the Beams of the Sun are from a black Cloud.

I find in this Smoke, a stinking, retunding, condensing Opiate-like Sulphur, and an acrid Salt, profligating, extimulating, so that by the bridling much of the one, and the excessive spurring of the other; the spirits, like a free mettlesome Horse, are quite tired out at last: It is impossible that the frequent insinuations of this subtil fume, making shew of affinity, but quite of another tribe with the animals, should not at length (let a body be never so strong, and custom how ever prevalent) either pervert or subvert his well constituted frame.

Another



Another Reason (observable only by those that are true Gnosticks of themselves) why Tobacco is so highly set by, and hath so many Followers; is its meretricious kisses, given to those that embrace it: oftentimes secretly wounding them mortally; yet are they not thoroughly sensible who gave them the stroke. I have taken notice of very temperate Persons in other things, who, for diversion, have indulged their genius, *ad Hilaritatem*, continuing for urbanity-sake in Company they liked, longer then ordinary, have so closely pursued this pernicious Art of sucking in the smoke of this Herb, that never any Chymist was more solicitous, in greater haste to fetch his matters over the Helm by Distillation: Behold what the event was! the next morning I have heard complaints come from them, that their Brains were something stupid, dozed, their Stomach nauseous, being thirsty, also feaverish: All this they attribute to their transgressing limits of Sobriety in drinking, or to the sophisticated adulterated Liquors, not finding the least fault with the extravagant use of Tobacco, which above all did them the most hurt privately: Something I can speak experimentally to this purpose, for having been wedded to it many years past, supposing I had got an Antidote against Hypochondriack melancholy with an Apophlegmatism, to discharge crude matter; I applauded it in all Company, without advertency at that time, how false and treacherous it was, which afterward perceiving, I withdrew my self from the use thereof by degrees, at length was altogether divorced from it.

*Prævisa spicula levius feriunt*; Could we see the poysoned Arrows that are shot from this Plant, questionless we would indeavour to avoid them, that they might less intoxicate us.

*Latet anguis in Herba*; We are suddenly surprized by this Serpentine Plant, before we are aware; thus that which we take for an Antidote, becomes meer Poyson to us, supplanting and clancularly confounding the *Διάλαξις*, or good government of this Republick, consisting in the strength and goodness of a seminal *Archens*, vigorous ferments, the just constitution and harmony of every part. Needs must then Indigestions, Crudities, Degeneration and Illegitimation of the nutritious juyce follow, promoting Causes and products of the great Poyson of the Scurvy.

My advice therefore to any immoderate *καπναυλῆτης*, a Fume-sucker, is, That he would, as he tenders the Salvation of Body and Soul, wean himself by degrees from excess herein; If so, doubtless he will find if the Scurvy infest him much, an abatement of the tedious symptoms therefore. Such



Such as are so accustomed to Tobacco, that they cannot forbear it, let what can be said against it; So that neither the good and solid Perswasions of a great, wise, and learned King, nor the wholesome and rational Arguments of two able and skilful Physicians, will be of force to prevail with them:

My Advice to such is, while they take it, To meditate on this Poem following, by which they may be able to make this double spiritual use of it, *Viz.*

I. To see the Vanity of the World.

II. The Mortality of Mankind.

Which, I think, is the best use can be made of it and the Pipe, &c.

*The Indian Weed withered quite,  
Green at Noon, cut down at Night;  
Shews Thy decay, all Flesh is hay:  
Thus think, then drink Tobacco.*

*The Pipe that is so lilly-white,  
Shews Thee to be a mortal Wight,  
And even such gone with a touch:  
Thus think, then drink Tobacco.*

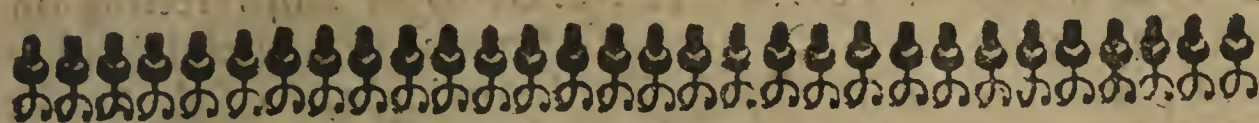
*And when the Smoke ascends on high,  
Think thou behold'st the Vanity  
Of worldly stuff, gone with a puff:  
Thus think, then drink Tobacco.*

*And when the Pipe grows foul within,  
Think on thy Soul defil'd with Sin,  
And then the Fire it doth require:  
Thus think, then drink Tobacco.*

*The Ashes that are left behind  
May serve to put thee still in mind,  
That unto Dust return thou must:  
Thus think, then drink Tobacco.*

Answered by George Withers thus,  
*Thus think, drink no Tobacco.*





# Woe to Drunkards:

A

# SERMON

Preached many Years since

By Mr. *Samuel Ward*,

# PREACHER

O F

# IPSWICH.

PROV. 23. Verse 29, 32.

*To whom is Woe? to whom is Sorrow? to whom is Strife? &c.*

*In the end it will bite like a Serpent, and sting like a Cockatrice.*



Eer, art thou also blind? *Watchman*, art thou also *Es. y.*  
 drunk, or asleep? Or hath a Spirit of slumber put  
 out thine Eyes? Up to thy Watch-Tower, what  
 descriest thou? Ah Lord! what end or number is  
 there of the Vanities which mine Eyes are weary of  
 beholding? But what seest thou? I see men walking like the tops  
 of



of Trees shaken with the wind, like Masts of Ships reeling on the tempestuous Seas. Drunkenness, I mean, that hateful Night-bird; which was wont to wait for the twilight, to seek Nooks and Corners, to avoid the howling and wonderment of Boys and Girls; Now as if it were some Eaglet to dare the Sun-light, to fly abroad at high Noon in every Street, in open Markets and Fairs, without fear or shame, without controul or punishment, to the disgrace of the Nation, the out-facing of Magistracy and Ministry, the utter undoing (without timely prevention) of Health and Wealth, Piety and Vertue, Town and Countrey, Church and Common-wealth. And dost thou like a dumb Dog hold thy peace at these things, dost thou with *Solomon's* sluggard fold thine hands in thy Bosome, and give thy self to ease and drowsiness, while the envious man causeth the noisome and baleful weeds to over-run the choicest *Eden* of God? Up and Arise, lift up thy Voice, spare not, and cry aloud? What shall I cry? Cry, woe and woe again unto the Crown of pride, the Drunkards of *Ephraim*. Take up a parable, and tell them how it stingeth like the *Cockatrice*; declare unto them the deadly poyson of this odious sin. Shew them also the soveragin Antidote and Cure of it, in the Cup that was drunk off by him, that was able to overcome it: Cause them to behold the brasen Serpent, and be healed. And what though some of these deaf Adders will not be charmed nor cured, yea though few or none of this swinish herd of habitual Drunkards, accustomed to wallow in their mire; yea, deeply and irrecoverably plunged by legions of Devils into the dead sea of their filthiness; what if not one of them will be washed, and made clean; but turn again to their Vomit, and trample the Pearls of all admonition under feet; yea, turn again, and rend their Reprovers with scoffs and scorns, making Jest and Songs on their Alebench: Yet may some young ones be deterred, and some Novices reclaimed, some Parents and Magistrates awakened to prevent and suppress the spreading of this Gangrene: And God have his work in such as belong to his Grace. And what is impossible to the work of his Grace?

Go to then now ye Drunkards, listen not what I, or any ordinary Hedge-Priest (as you style us) but that most wise and experienced Royal Preacher hath to say unto you. And because you are a dull and thick eared Generation, he first deals with you by way of question, a figure of force and impression. *To whom is woe? &c.* You use to say, Woe be to Hypocrites. It's true, woe be to such and all



all other witting and willing sinners; but there are no kind of Offenders on whom woe doth so palpably inevitably attend as to you Drunkards. You promise your selves Mirth, Pleasure, and Jollity in your Cups; but for one drop of your mad mirth, be sure of Gallons, and Tuns of Woe, Gall, Wormwood, and bitterness here and hereafter. Other Sinners shall taste of the Cup, but you shall drink off the dregs of God's Wrath and Displeasure. *To whom is Strife:* You talk of good fellowship and friendship, but Wine is a rager and tumultuous make-bate, and sets you a quarreling, and medling. When wit's out of the head and strength out of the body, it thrusts even Cowards and Dastards, unfenced and unarmed, into needless Frayes and Combats. And then to whom are Wounds, broken Heads, blue Eyes, maimed Limbs? You have a drunken by-word, Drunkards take no harm; but how many are the mishaps and untimely misfortunes that betide such, which though they feel not in drink, they carry as marks and brands to their Grave. You pretend you drink Healths, and for Health; but to whom are all kind of Diseases, Infirmities, Deformities, pearled Faces, Palsies, Dropsies, Head-aches? If not to Drunkards.

Upon these premises, he forcibly infers his sober and serious advise. Look upon these woful effects and evils of Drunkenness, and look not upon the Wine; look upon the blue Wounds, upon the red Eyes it causeth, and look not on the red colour when it sparkleth in the Cup. If there were no worse then these, yet would no wise man be overtaken with Wine: As if he should say, What see you in the Cup or Drink, that countervaileth these dreggs that lie in the bottom. Behold, this is the Sugar you are to look for, and the tang it leaves behind. Woe and alas, sorrow and strife, shame, poverty and diseases; these are enough to make it odious, but that which followeth withall, will make it hideous and fearful. For *Solomon* duely considering that he speaks to men past shame and grace, senseless of blowes, and therefore much more of reasons and words, insisteth not upon these petty woes; which they, bewitched and besotted with the love of Wine, will easily over-see and over-leap: but sets before their Eyes the direful end and fruit, the black and poysonful tail of this sin. *In the end it stingeth like the Serpent, it biteth like the Cockatrice, (or Adder)* saith our new Translation.

Φάρμα-  
κον θαν-  
τήφορον  
φθερο-  
ποιον  
διηλσθή-  
ειν

A charito

chenachash, veche Siphgnoni iaphresh; novissimo tanquam Serpens mordebit, & tanquam regulus punget Montanus & Mercerus; tanquam hæmorrhoids vel dipsas, Tremelius.



All Interpreters agree, That he means some most virulent Serpent, whose Poyson is present and deadly. All the woes he hath mentioned before, were but as the sting of some Emmet, Waspe, or Nettle, in comparison of this Cockatrice which is even unto death; death speedy, death painful, and woful death, and that as naturally and inevitably, as *Opium* procureth sleep, as *Hellebore* purgeth, or any Poyson killeth.

Three forked is this sting, and three-fold is the death it procureth to all that are strung therewith. The first is, the death of Grace; The second is, of the Body: The third is, of Soul and Body eternal. All sin is the poyson wherewithall the old Serpent and red Dragon envenomes the soul of Man, but no sin (except it be that which is unto death) so mortal as this, which though not ever unpardonably, yet for the most part is also irrecoverably and inevitably unto death. Seest thou one bitten with any other Snake, there is hope and help: as the Father said of his Son, when he had information of his Gaming, of his Prodigality, yea, of his Whoring: But when he heard that he was poysoned with Drunkenness, he gave him for dead, his case for desperate and forlorn. Age and experience often cures the other; but this encreaseth with years, and parteth not till death. Whoring is a deep Ditch, yet some few shall a man see return and lay hold on the wayes of life, one of a thousand, but scarce one Drunkard of ten thousand. One *Ambrose* mentions, and one have I known; and but one of all that ever I knew or heard of. Often have I been asked, and often have I enquired, but never could meet with an instance, save one or two at the most. I speak of Drunkards, not of one drunken; of such who rarely and casually have *Noah*-like been surpris'd, over-taken at unawares: But if once a Custome, ever Necessity. Wine takes away the Heart, and spoils the Brain, overthrows the Faculties and Organs of Repentance and Resolution. And is it not just with God, that he who will put out his natural light, should have his spiritual extinguished? He that will deprive himself of Reason, should lose also the Guide and Pilot of Reason, God's Spirit and Grace: He that will wittingly and willingly make himself an Habitation of Unclean Spirits, should not dispossess them at his own pleasure? Most aptly therefore is it translated by *Tremelius Hæmorrhoids*, which *Gesner* confounds with the *Dipsas*, or thirsty Serpent, whose poyson breedeth such thirst, drought, and inflammation; like that of Ratsbane, that they never leave drinking, till they burst and die withall. Would it



it not grieve and pitty any Christian-soul, to see a towardly hopeful young man, well natured; well nurtured; stung with this Cockatrice, bewailing his own case, crying out against the baseness of the sin, inveighing against Company, melting under the perswasions of Friends; yea, protesting against all enticements, vow, covenant, and seriously indent with himself and his Friends for the relinquishing of it: And yet if he meet with a Companion that holds but up his Finger, he follows him as a Fool to the Stocks, and as an Oxe to the Slaughter-house, having no Power to withstand the Temptation; but in he goes with him to the Tipling-house, not considering that the Chambers are the Chambers of Death, and the Guests, the Guests of Death; and there he continues as one bewitched, or conjured in a Spell; out of which he returns not, till he hath emptied his Purse of Money, his Head of Reason, and his Heart of all his former seeming Grace. There his Eyes behold the strange Woman, his Heart speaketh perverse things, becoming heartless, as one (saith *Solomon*) in the heart of the Sea, resolving to continue, and return to his Vomit, whatsoever it cost him, to make it his daily work. *I was sick, and knew it not: I was struck, and felt it not; when I awake, I will seek it still.* And why indeed (without a Miracle) should any expect that one stung with this Viper should shake it off, and ever recover of it again. Yea, so far are they from recovering themselves, that they infect and become contagious and pestilent to all they come near. The Dragon insinuating his Venome, and assimilating his Elses to himself in no sin so much as in this, that it becomes as good as Meat and Drink to them, to spend their Wit and Money to compass Ale-house after Ale-house; yea, Town after Town, to transform others with their Circean-Cups, till they have made them Bruits and Swine, worse then themselves. The Adulterer and Usurer desire to enjoy their Sin alone; but the chiefest pastime of a Drunkard is to heat and overcome others with Wine, that he may discover their nakedness and glory in their folly and folly. In a word, excess of Wine, and the spirit of Grace are opposites; the former expels the latter out of the Heart, as smoke doth Bees out of the Hive: and makes the man a meer Slave and Prey to Satan and his snares; when, by this Poyson, he hath put out his Eyes, and spoyled him of his strength, he useth him as the *Philistins* did *Sampson*, leads him in a string whither he pleaseth, like a very drudge, scorn, and make-sport to himself and his Imps; makes him grind in the Mill of all kind of



Sins and Vices. And that I take to be the reason why Drunkenness is not specially prohibited in any one of the Ten Commandments, because it is not the single breach of any one, but in effect the violation of all and every one: It is no one sin, but all sins, because it is the In-let and Sluce to all other Sins. The Devil having moistened, and steeped him in his Liquor; shapes him like soft Clay, into what mould he pleaseth: having shaken off his Rudder and Pilot, dashes his Soul upon what Rocks, Sands, and Syrts he listeth, and that with as much ease as a man may push down his Body with the least thrust of his Hand or Finger. He that in his right wits, and sober mood, seems religious, modest, chaste, courteous, secret; in his drunken fits, swears, blasphemes, rages, strikes, talks filthily, blabs all secrets, commits folly, knows no difference of Persons or Sexes, becomes wholly at Satans command, as a dead Organ, to be enacted at his will and pleasure. Oh that God would be pleased to open the Eyes of some Drunkard, to see what a Dunghill and Carrion his Soul becomes, and how loathsome effects follow upon thy spiritual death, and sting of this Cockatrice, which is the Fountain of the other two following, temporal and eternal death!

And well may it be, that some such as are altogether fearless and careless of the former death, will yet tremble, and be moved with that which I shall in the second place tell them. Among all other sins that are, none brings forth bodily death so frequently as this, none so ordinarily slays in the act of sin as this. And what can be more horrible then to die in the act of a Sin, without the act of Repentance? I pronounce no definitive Sentence of Damnation upon any particular so dying, but what door of hope or comfort is left to their Friends behind of their Salvation? The Whore-Master he hopes to have a space and time to repent in age, though sometimes it pleaseth God that death strikes *Cozbi* and *Zimri* napping, as the Devil is said to slay one of the Popes in the instant of his Adultery, and carry him quick to Hell. The Swearer and Blasphemer hath commonly space, though seldom Grace, to repent and amend: and some rare examples stories afford, of some taken with Oaths and Blasphemies in their mouths. The Thief and Oppositor may live, and repent, and make restitution, as *Zacheus*: though I have seen one slain right-out with the Timber he stole half an hour before; and heard of one that having stoln a Sheep, and laying it down upon a stone to rest him, was grin'd and hang'd with the struggling  
of



of it about his Neck. But these are extraordinary and rare cases: God sometimes practising Marshal-Law, and doing present execution, lest Fools shall say in their Hearts, There were no God, or Judgment: but conniving and deferring the most, that men might expect a Judge coming, and a solemn day of Judgment to come. But this sin of Drunkenness is so odious to him, that he makes it self Justice, Judge and Executioner, slaying the ungodly with misfortune, bringing them to untimely shameful ends, in brutish and bestial manner, often in their own vomit and ordure; sending them sottish, sleeping, and senseless to Hell, not leaving them either time, or reason, or grace to repent, and cry so much as *Lord have mercy upon us*. Were there (as in some Cities of *Italy*) an Office kept, or a Record and Register by every Coroner in Shires and Counties, of such dismal events which God hath avenged this sin withall, what a Volume would it have made within these few years in this our Nation? How terrible a Threater of God's Judgments against Drunkards, such as might make their Hearts to bleed and relent, if not their Ears to tingle, to hear of a taste of some few such noted and remarkable Examples of God's Justice, as have come within the compass of mine own notice, and certain knowledge; I think I should offend to conceal them from the World, whom they may happily keep from being the like to others, themselves.

An Ale-wife in *Kesgrave*, near to *Ipswich*, who would needs force three Serving-men (that had been drinking in her House, and were taking their leaves) to stay and drink the three Outs first, that is, Wit out of the Head, Money out of the Purse, Ale out of the Pot; as she was coming towards them with the Pot in her hand, was suddenly taken speechless and sick, her Tongue swoln in her mouth, never recovered speech, the third day after died. This Sir *Anthony Felton*, the next Gentleman and Justice, with divers others Eye-witnesses of her in Sicknes related to me; whereupon I went to the House with two or three Witnesses, and inquired the truth of it.

Two Servants of a Brewer in *Ipswich*, drinking for a rumpe of a Turkie, struggling in their drink for it, fell into a scalding Caldron backwards: whereof the one died presently, the other lingringly and painfully since my coming to *Ipswich*.

Anno 1619. A Miller in *Bromeswell*, coming home drunk from *Woodbridge* (as he oft did) would needs go and swim in the Mil-pond:



pond: his Wife and Servants knowing he could not swim, dissuaded him, once by intreaty got him out of the water, but in he would needs go again, and there was drowned: I was at the house to inquire of this, and found it to be true.

In *Barnewell*, near to *Cambridge*, one at the Sign of the *Plough*, a lusty young man, with two of his Neighbours, and one Woman in their Company, agreed to drink a Barrel of strong Beer; they drank up the Vessel; three of them dyed within twenty four hours, the fourth hardly escaped after great sickness. This I have under a Justice of Peace his Hand near dwelling, besides the common fame.

A Butcher in *Hastingfield* hearing the Minister inveigh against Drunkenness, being at his Cups in the Ale-house, fell a jesting and scoffing at the Minister and his Sermons: And as he was drinking, the Drink, or something in the Cup, quackled him, stuck so in his Throat, that he could get it neither up nor down, but strangled him presently.

At *Tillingham* in *Dengy* Hundred in *Essex*, three young men meeting to drink *Strong-waters*, fell by degrees to half pints: One fell dead in the Room, and the other prevented by Company coming in, escaped not without much sickness.

At *Bungey* in *Norfolk*, three coming out of an Ale-house in a very dark Evening, swore, they thought it was not darker in Hell it self: One of them fell off the Bridge into the water, and was drowned; the second fell off his Horse, the third sleeping on the Ground by the Rivers-side, was frozen to death: This have I often heard, but have no certain ground for the truth of it.

A Bayliff of *Hadly*, upon the Lords-day, being drunk at *Melford*, would needs get upon his Mare, to ride through the Street, affirming (as the Report goes) That his Mare would carry him to the Devil; His Mare casts him off, and broke his Neck instantly. Reported by sundry sufficient Witnesses.

Company drinking in an Ale-house at *Harmwich* in the night, over against one Master *Russels*, and by him out of his Window once or twice willed to depart; at length he came down, and took one of them, and made as if he would carry him to Prison, who drawing his Knife, fled from him, and was three days after taken out of the Sea with the Knife in his hand. Related to me by Master *Russel* himself, Mayor of the Town.



At *Tenby* in *Pembrokeshire*, a Drunkard being exceeding drunk, broke himself all to pieces off an high and steep Rock, in a most fearful manner; and yet the occasion and circumstances of his fall were so ridiculous, as I think not fit to relate, lest, in so serious a Judgment, I should move laughter to the Reader.

A Glasier in *Chancery-Lane* in *London*, noted formerly for Profession, fell to a common course of drinking, whereof being oft by his Wife and many Christian friends admonished, yet presuming much of God's mercy to himself, continued therein, till, upon a time, having surcharged his Stomach with drink, he fell vomiting, broke a Vein, lay two days in extreme pain of Body, and distress of Mind, till in the end recovering a little comfort, he died: Both these Examples related to me by a Gentleman of worth upon his own knowledge.

Four sundry instances of Drunkards wallowing and tumbling in their drink, slain by Carts; I forbear to mention, because such examples are so common and ordinary.

A *Yeoman's* Son in *Northamptonshire*, who being drunk at *Wellingborough* on a Market-day, would needs ride his Horse in a bravery over the plowed-lands, fell from his Horse, and brake his Neck: Reported to me by a Kinsman of his own.

A Knight notoriously given to Drunkenness, carrying sometime Payls of drink into the open Field, to make people drunk withall; being upon a time drinking with Company, a woman comes in, delivering him a Ring with this Posie, *Drink and die*; saying to him, *This is for you*; which he took and wore, and within a week after came to his end by drinking: Reported by sundry, and justified by a Minister dwelling within a mile of the place.

Two Examples have I known of Children that murdered their own Mothers in drink; and one notorious Drunkard that attempted to kill his Father; of which being hindred, he fired his Barn, and was afterward executed: one of these formerly in Print.

At a Tavern in *Breadstreet* in *London*, certain Gentlemen drinking Healths to their Lords, on whom they had dependance; one desperate Wretch steps to the Tables end, lays hold on a pottle-pot full of Canary-sack, swears a deep Oath; What will none here drink a health to my noble Lord and Master? and so setting the pottle-pot to his mouth, drinks it off to the bottom; was not able to rise up, or to speak when he had done, but fell into a deep snoring sleep, and being removed, laid aside, and covered by one of the  
 Servants



Servants of the House, attending the time of the drinking, was within the space of two hours irrecoverably dead: Witnessed at the time of the Printing hercof by the same Servant that stood by him in the Act, and helpt to remove him.

In *Dengy Hundred*, near *Mauldon*, about the beginning of his Majesties Reign, there fell out an extraordinary Judgment upon five or six that plotted a solemn drinking at one of their Houses, laid in Beer for the once, drunk healths in a strange manner, and died thereof within a few weeks, some sooner, and some later: witnessed to me by one that was with one of them on his death-bed, to demand a Debt, and often spoken of by Master *Heydon*, late Preacher of *Mauldon*, in the hearing of many: The particular circumstances were exceeding remarkable, but having not sufficient proof for the particulars, I will not report them.

One of *Aylsham* in *Norfolk*, a notorious Drunkard, drowned in a shallow Brook of water, with his Horse by him.

Whilest this was at the Presse, a man Eighty five years old, or thereabout, in *Suffolk*, overtaken with Wine, (though never in all his life before, as he himself said a little before his fall, seeming to bewail his present condition, and others that knew him so say of him) yet going down a pair of stairs (against the perswasion of a woman sitting by him in his Chamber) fell, and was so dangerously hurt, as he died soon after, not being able to speak from the time of his fall to his death.

The Names of the Parties thus punished, I forbear for the Kindreds sake yet living.

If conscionable Ministers of all places of the Land would give notice of such Judgments, as come within the compass of their certain knowledge, it might be a great means to suppress this Sin, which reigns every where to the scandal of our Nation, and high displeasure of Almighty God.

These may suffice for a tast of God's Judgments: Easie were it to abound in sundry particular Casualties, and fearful Examples of this nature. Drunkard, that which hath befallen any one of these, may befall thee, if thou wilt dally with this *Cockatrice*; what ever leagues thou makest with Death, and dispensations thou givest thy self from the like. Some of these were young, some were rich, some thought themselves as wise thou; none of them ever looked for such ignominious ends, more then thou, who ever thou art: if thou hatest such ends, God give thee Grace to decline such courses.

If



If thou beest yet insensate with Wine, void of Wit and Fear, I know not what further to mind thee of, but of that third, and worst sting of all the rest, which will ever be gnawing, and never dying: which if thou wilt not fear here; sure thou art to feel there, when the Red Dragon hath gotten thee into his Den, and shalt fill thy Soul with the gall of Scorpions, where thou shalt yell and howl for a drop of water to cool thy Tongue withall, and shalt be denied so small a refreshing, and have no other liquor to allay thy thirst, but that which the lake of Brimstone shall afford thee. And that worthily, for that thou wouldest incur the wrath of the Lamb for so base and sordid a sin as Drunkenness, of which thou mayest think as venially and slightly as thou wilt. But *Paul* that knew the danger of it, gives thee fair warning, and bids thee not deceive thyself, expressly and by name mentioning it among the mortal sins, excluding from the Kingdom of Heaven: And the Prophet *Esay* tells thee, That for it *Hell* hath enlarged it self, opened its mouth wide, and without measure; and therefore shall the multitude and their pomp, and the jollyest among them descend into it. Consider this, you that are strong to pour in drink; that love to drink sorrow and care away: And be you well assured, that there you shall drink enough for all, having for every drop of your former Boufings, Vials, yea, whole Seas of God's Wrath, never to be exhaust.

Now then I appeal from your selves in drink, to your selves in your sober fits. Reason a little the case, and tell me calmly, would you for your own, or any mans pleasure, to gratifie Friend or Companion, if you knew there had been a Toad in the wine-pot (as twice I have known happened to the death of Drinkers) or did you think that some *Cesar Borgia*, or *Brasutus* had tempered the Cup; or did you see but a Spider in the Glass, would you, or durst you carouse it off? And are you so simple to fear the Poyson that can kill the Body, and not that which killeth the Soul and Body ever; yea, for ever and ever, and if it were possible for more then for ever, for evermore? Oh thou vain Fellow, what tellest thou me of friendship, or good fellowship, wilt thou account him thy Friend, or good Fellow, that draws thee into his company, that he may poyson thee? and never thinks he hath given thee right entertainment; or shewed thee kindness enough, till he hath killed thy Soul with his kindness; and with Beer made thy Body a Carcass fit for the Biere, a laughing and loathing stock, not to Boys and



Girls alone, but to Men and Angels. Why rather sayest thou not to such, What have I to do with you, ye Sons of *Belial*, ye poysonful Generation of Vipers, that hunt for the precious life of a man? Oh but there are few good Wits, or great Spirits now a-days, but will Pot it a little for company. What hear I? Oh base and low-spirited times, if that were true! If we were faln into such Lees of Time foretold of by *Seneca*, in which all were so drowned in the dregs of Vices, that it should be vertue and honour to bear most drink. But thanks be to God, who hath reserved many thousands of men, and without all comparison more witty and valorous then such Pot-wits, and Spirits of the Buttery, who never bared their knees to drink health, nor ever needed to whet their Wits with Wine; or arm their courage with Pot-harness. And if it were so, yet if no such Wits or Spirits shall ever enter into Heaven without Repentance, let my Spirit never come and enter into their Paradise; ever abhor to partake of their bruitish pleasures, lest I partake of their endless woes. If young *Cyrus* could refuse to drink Wine, and tell *Astyages*, He thought it to be Poyson, for he saw it metamorphose men into Beasts and Carcases: what would he have said, if he had known that which we may know, that the wine of Drunkards is the wine of *Sodom* and *Gomorrhah*; their grapes, the grapes of gall; their clusters, the clusters of bitterness, the Juyce of Dragons, and the venome of Asps. In which words, *Moses* is a full Commentary upon *Solomon*, largely expressing that he speaks here more briefly, *It stings like the Serpent, and bites like the Cockatrice*: To the which I may not unfitly add that of *Pauls*, and think I ought to write of such with more passion and compassion, then he did of the Christians in his time, which sure were not such Monsters as ours in the shapes of Christians, *Whose God is their Belly*, (whom they serve with Drink-Offerings) *whose glory is their shame, and whose end is damnation*.

What then, take we pleasure in thundering out Hell against Drunkards? is there nothing but death and damnation to Drunkards? Nothing else to them, so continuing, so dying. But what is there no help nor hope, no Amulet, Antidote or Triacle, are there no Presidents found of Recovery? *Ambrose*, I remember, tells of one, that having been a spectacle of Drunkenness, proved after his Conversion a pattern of sobriety. And I my self must confess, that one have I known yet living, who having drunk out his bodily Eyes, had his spiritual Eyes opened, proved diligent in hearing  
and



and practising. Though the Pit be deep, miry and narrow, like that Dungeon into which *Jeremy* was put; yet if it please God to let down the cords of his Divine mercy, and cause the Party to lay hold thereon, it is possible they may escape the snares of death. There is even for the most debauched Drunkard that ever was, a sovereign Medicine, a rich Triacle, of force enough to cure and recover his Disease, to obtain his Pardon, and to furnish him with strength to overcome this deadly Poyson, fatal to the most: And though we may well say of it, as men out of experience do of *Quartane Agues*, that it is the disgrace of all moral Physick, of all Re-proofs, Counsels and Admonitions; yet is there a Salve for this Sore; there came one from Heaven that trode the Winepress of his Fathers fierceness, drunk of a Cup tempered with the bitterness of God's Wrath, and the Devils Malice, that he might heal even such as have drunk deepest of the sweet Cup of Sin. And let all such know, that in all the former discovery of this Poyson, I have only aimed to cause them feel their sting, and that they might with earnest Eyes behold the Brasen Serpent, and seriously repair to him for Mercy and Grace, who is perfectly able to eject even this kind, which so rarely and hardly is thrown out where once he gets possession. This Seed of the Woman is able to bruise this Serpents head. Oh that they would listen to the gracious offers of Christ! if once there be wrought in thy Soul a spiritual thirst after mercy, as the thirsty Land hath after rain, a longing appetite after the water that comes out of the Rock, after the Blood that was shed for thee; then let him that is athirst come, let him drink of the water of life without any money; of which if thou hast took but one true and thorow draught, thou wilt never long after thy old puddle waters of Sin any more. Easie will it be for thee after thou hast tasted of the Bread and Wine in thy Father's House, ever to loath the Husks and Swill thou wert wont to follow after with greediness. The Lord Christ will bring thee into his Mothers House, cause thee to drink of his spiced Wine, of the new Wine of the Pomegranate: Yea, he will bring thee into his Cellar, spread his Banner of Love over thee, stay thee with flagons, fill thee with his love, till thou beest sick and overcome with the sweetness of his Consolations. In other Drink there is excess, but here can be no danger. The Devil hath his invitation, *Come, let us drink*; and Christ hath his *inebriamini*, *Be ye filled with the Spirit*. Here is a Fountain set open, and Proclamation made: And if it were possible for the bruishest Drunkard



in the World to know who it is that offereth, and what kind of water he offereth; he would ask, and God would give it frankly without money; he should drink liberally, be satisfied, and out of his Belly should fall Springs of the water of Life, quenching and extinguishing all his inordinate longings after stollen water of Sin and Death.

All this while, little hope have I to work upon many Drunkards, especially by a Sermon read (of less life and force in God's Ordinance, and in its own nature, then preached,) my first drift is, to stir up the Spirits of Parents and Masters, who in all Places complain of this evil, robbing them of good Servants, and dutiful Children, by all care and industry to prevent it in their Domestical Education, by carrying a watchful and restraining hand over them. Parents, if you love either Soul or Body, thrift or piety, look to keep them from this Infection. Lay all the bars of your authority, cautions, threats and charges for the avoyding of this epidemical Pestilence. If any of them be bitten of this Cockatrice, sleep not, rest not, till you have cured them of it; if you love their Health, Husbandry, Grace, their present or future lives. Dead are they while they live, if they live in this Sin. Mothers, lay about you as *Bathsheba*, with all-entreaties, What my Son, my Son of my loves and delights, Wine is not for you, &c.

My next hope is, to arouse and awaken the vigilancy of all faithful Pastors and Teachers. I speak not to such Stars as this Dragon hath swept down from Heaven with its tayl: for of such the Prophets, the Fathers of the Primitive, yea, all Ages complain of. I hate and abhor to mention this abomination: to alter the Proverb, *As drunk as a Beggar*, to a Gentleman is odious; but to a Man of God, to an Angel, how harsh and hellish a sound it is in a Christians ears? I speak therefore to sober Watchmen, *Watch, and be sober*, and labour to keep your Charges sober and watchful, that they may be so found of him, that comes like a Thief in the night. Two means have you of great vertue for the quelling of this Serpent, zealous Preaching and Praying against it. It's an old received Antidote, that mans spittle, especially fasting spittle, is mortal to Serpents. Saint *Donatus* is famous in story for spitting upon a Dragon, that kept an High-way, and devoured many Passengers. This have I made good Observation of, That where God hath raised up zealous Preachers, in such Towns this Serpent hath no nestling, no stabling or denning. If this will not do, *Augustine* enforceth



enforceth another, which I conceive God's and Man's Laws allow us upon the reason he gives: If *Paul* (saith he). forbid to eat with such our common Bread, in our own private Houses, how much more the Lord's Body in Church-Assemblies: If in our Times, this were strictly observed, the Serpent would soon languish and vanish. In the time of an Epidemical Disease, such as the Sweating or Neezing Sicknes, a wise Physician would leave the study of all other Diseases, to find out the Cure of the present raging Evil. If *Chrysostome* were now alive, the bent of all his Homilies, or at least one part of them, should be spent to cry down Drunkenness, as he did swearing in *Antioch*: never desisting to reprove it, till (if not the fear of God, yet) his importunity made them weary of the sin.

Such *Anakims* and *Zanzummims*, as the spiritual Sword will not work upon, I turn them over to the Secular Arm, with a signification of the dangerous and contagious spreading of this poyson in the Veins and Bowels of the Common-wealth. In the Church and Christ his name also, intreating them to carry a more vigilant Eye over the Dens and Burrows of this Cockatrice, superfluous, blind, and Clandestine Ale-houses I mean, the very Pest-houses of the Nation? which I could wish had all for their sign, a picture of some hideous Serpent, or a pair of them, as the best Hieroglyphick of the genius of the place, to warn Passengers to shun and avoid the danger of them. Who sees and knows not, that some one needless Ale-house in a Countrey-Town, undoes all the rest of the Houses in it, eating up the thrift and fruit of their Labours; the ill manner of sundry places, being there to meet in some one Night of the Week, and spend what they they have gathered and spared all the days of the same before, to the prejudice of their poor Wives and Children at home; and upon the Lords day (after Evening Prayers) there to quench and drown all the good Lessons they have heard that day at Church. If this go on, what shall become of us in time? If woe be to single Drunkards, is not a National woe to be feared and expected of a Nation over-run with Drunkenness? Had we no other Sin reigning but this (which cannot reign alone) will not God justly spue us out of his mouth for this alone? We read of whole Countreys wasted, dispeopled by Serpents. *Pliny* tells us of the *Amycle*, *Lycopbron*. of *Salamis*; *Herodotus* of the *Neuri*, utterly depopulate and made uninhabitable by them. Verily, if these Cockatrices multiply and get head amongst



as a while longer, as they have of late begun, where shall the people have sober Servants to till their Lands, or Children to hold and enjoy them. They speak of drayning Fens; but if this Evil be not stopped, we shall all shortly be drowned with it. I wish the Magistracy, Gentry, and Yeomanry, would take it to serious consideration, how to deal with this Serpent, before he grow too strong and fierce for them. It is past the egge already, and much at that pass, of which *Augustine* complains of in his time, that he scarce knew what remedy to advise, but thought it required the meeting of a general Council. The best course I think of, is, if the great Persons would first begin through Reformation in their own Families, banish the spirits of their Butteries, abandon that foolish and vitious Custom, as *Ambrose* and *Basil* calls it, of drinking Healths, and making that a Sacrifice to God for the health of others, which is rather a Sacrifice to the Devil, and a bane of their own. I remember well *Sigismund* the Emperor's grave Answer, wherein there concurred excellent Wisdom and Wit (seldom meeting in one saying) which he gave before the Council of *Constance*, to such as proposed a Reformation of the Church to begin with the *Franciscans* and *Minorites*. You will never do any good (saith he) unless you begin with the *Majorites* first. Sure, till it be out of fashion and grace in Gentlemens Tables, Butteries and Cellars, hardly shall you perswade the Countrey-man to lay it down, who, as in Fashions, so in Vices, will ever be the Ape of the Gentry.

If this help not, I shall then conclude it to be such an Evil as is only by Sovereign Power, and the King's Hand curable. And verily next under the word of God, which is Omnipotent, how potent and wonder-working is the Word of a King? when both meet as the Sun, and some good Star in a benigne Conjunction; what Enemy shall stand before the Sword of God and *Gideon*? what Vice so predominant which these subdue not? If the Lion roar, what Beast of the Forest shall not tremble and hide their head? have we not a noble experiment hereof yet fresh in our memory, and worthy never to die, in the timely and speedy suppression of that impudent abomination of Womens mannish habit, threatening the confusion of Sexes, and ruine of Modesty? The same Royal Hand, and care the Church and Common-wealth implores for the vanquishing of this Poyson, no less pernicious, more spreading and prevailing. Take us these little Foxes was wont to be the fruit of the Church, for they gnabble our Grapes, and hurt  
our



our tender Branches : but now it is become more serious. Take us these Serpents, lest they destroy our Vines, Vine-Dressers, Vine-yards and all : This hath ever been Royal Game. How famous in the story of *Diodorus Siculus*, is the Royal munificence of *Ptolomy* King of *Egypt*, for provision of Nets, and maintenance of Huntsmen, for the taking and destroying of Serpents, noxious and noisome to his Countrey. The like of *Philip* in *Aristotle*, and of *Attilius Regulus* in *Aulus Gellius*. The Embleme mentioned at large by *Plutarch*, engraven on *Hercules* Shield ; what is it but a Symbol of the Divine honor due to Princes following their *Herculean* labours, in subduing the like *Hidraes*, too mighty for any inferior person to take in hand ? It is their honor to tread upon *Basilisks*, and trample *Dragons* under their Feet, *Solomon* thinks it not unworthy his Pen to discourse their danger.

A royal and eloquent Oration is happily and worthily preserved in the large Volume of ancient Writings, with this Title, *Oratio magnifici & pacifici Edgari Regis habita ad Dunstanum Archiep. Episcopos, &c.* The main scope whereof is, to excite the Clergies care and devotion for the suppressing of this Vice, for the common good. Undertakers of difficult Plots promise themselves speed and effect, if once they interest the King, and make him Party. And what more generally beneficial can be devised or proposed then this, with more Honour and less Charge to be effected, if it shall please his Majesty but to make trial of the strength of his Temporal and Spiritual Arms ? For the effecting of it, if this help not, what have we else remaining, but wishes and prayers to cast out this kind withall. God help us. To him I commend the success of these Labors, and the vanquishing of this Cockatrice.





# TOBACCO BATTERED, AND THE PIPES SHATTERED

(About their Ears, that id'ly Idolize so base and  
barbarous a WEED:

O R,

At least-wise over-love so loathsome Vanity.)

---

*Collected out of the famous POEMS of  
Joshua Sylvester, Gent.*

---



What-ever God created, first was good,  
And good for man, while man uprightly stood:  
But, falling Angels causing man to fall,  
His foul Contagion con-corrupted all  
His Fellow-Creatures for his Sin accurst,  
And for his sake transformed from the first;

Till



Till God and man, man's Leprie to re-cure,  
By Death kill'd Death, re-making all things pure.

But to the Pure, not to the still Prophane,  
Who Spider-like turns Blessing into Bane ;  
Usurping (right-less, thank-less, need-less) here,  
In wanton, wilful, wastful, lustful chear ,  
Earths plenteous Crop, which God hath onely given  
Unto his own (Heirs both of Earth and Heaven)  
Who only (rightly) may with Praise and Prayer,  
Enjoy th' increase of Earth, of Sea, of Air,  
Fowl, Fish and Flesh, Gems, Mettals, Cattel, Plants,  
And namely (that which now no Angle wants)  
*Indian Tobacco*, when due cause Requires,  
Not the dry Dropfie of Phantastick Squires.

None therefore deem that I am now to learn,  
(However dim I many things discern)  
Reason and Season to distinguish fit,  
Th' use of a thing, from the abuse of it ;  
Drinking, from Drunking, *Saccharum cum Saeco*,  
And taking of, from taking all Tobacco.

Yet out of high Disdain and Indignation  
Of that stern Tyrant's strangest Usurpation,  
Once Demi-captive to his puffing pride,  
(As millions are too-wilful foolish'd)  
Needs must I band against the needless use  
Of *Don Tobacco*, and his foul abuse ;  
Which (though in *Inde* it be an Herb indeed)  
In *Europe* is no better then a Weed ;  
Which to their Idols *Pagans* Sacrifice ,  
And *Christians* (here) do well-nigh Idolize :  
Which taking, *Heathens* to the Devils bow  
Their Bodies, *Christians* even their Souls do vow ;  
Yet th' *Heathen* have, with th' ill, some good withall,  
Sith their con-native, 'tis non-natural :  
But see the nature of abounding sin,  
Which more abounding, punishment doth win ;  
For knowing Servants wilful Arrogance,  
Then silly Strangers sayage Ignorance ,  
For what to them is Meat, (and Med'cinable,  
Is turn'd tous a Plague intolerable.



Two smoky Engins, in this latter Age,  
 (Satan's short Circuit; the more sharp his Rage)  
 Have been invented by too-wanton wit,  
 Or rather vented from th' infernal Pit;  
 Guns and Tobacco-Pipes, with fire and smoke,  
 (At least) a third part of Mankind to choke,  
 (Which, happily, th' *Apocalyps* fold-told)  
 Yet of the two, we may (think I) be bold  
 In some respect, to think the last the worst,  
 (However, both in their effects accurst,)  
 For Guns shoot from-ward, only at their foen,  
 Tobacco-Pipes home-ward, into their own,  
 (When for the touch-hole firing the wrong end  
 Into our selves the Poysons force we send;) )  
 Those in the Field, in brave and hostile manner,  
 These, cowardly, under a covert banner;  
 Those with defiance, in a threatful Terror,  
 These with affiance, in a wilful Error,  
 Those, (though loud-roaring, goaring-deep) quick-ridding;  
 These, stilly stealing, longer Languors breeding,  
 Those, full of pain (perhaps) and fell despight,  
 These with false pleasure, and a seem-delight,  
 (As Cats with Mice, Spiders with Flyes) full rife,  
 Pipe-Playing, dallying and deluding life.

Who would not wonder in these sunny-days,  
 (So bright illightned with the Gospel's Rays)  
 Whence so much smoke and deadly vapors come,  
 To dim and dam so much of Christendom;  
 But we must ponder too, these days are those,  
 Wherein the Devil was to be let lose,  
 And yawning broad-gate of that black abyss.  
 To be set ope, whose bottom boundless is,  
 That Satan, destin'd evermore to dwell  
 In smoky Fornace of that Darksom Cell,  
 In smoke and darkness might inure and train  
 His own deer minions, while they here remain;  
 As Roguing Gipsies tan their little Elves,  
 To make them tan'd and ugly like themselves.

Then in despight, who ever dare say nay,  
 Tobacconists keep on your course; you may,



If you continue in your smoky ure,  
 The better far Hells sulphury Smoke endure ;  
 And herein (as in all your other evil)  
 Grow nearer still, and liker to the Devil,  
 Save that the Devil (if he could revoke)  
 Would fly from filthy, and unhealthy Smoke ;  
 Wherein (cast out of Heav'n for Hellish-pride)  
 Unwilling he, and forced, doth abide ;  
 Which herein worse than he (the worst of ill)  
 You long for, lust for, lye for, die for, still ;  
 For as the *Salamander* lives in fire,  
 You live in smoke, and without smoke expire.

Should it be question'd (as right well it may)  
 Whether discovery of *America*,  
 That New-found World, have yielded to our old  
 More hurt or good, till fuller answer should  
 Decide the doubt, and quite determine it,  
 Thus for the present might we answer fit ;  
 That, thereby we have (rightly understood)  
 Both given and taken greater hurt then good ;  
 And that on both sides, both for *Christians*,  
 It had been better, and for *Indians*,  
 That only good men to their coast had come,  
 Or that the Evil had still staid at home ;  
 For, what our People have brought thence to us,  
 Is like the head-piece of a *Polypus*,  
 Wherein is (quoted by sage *Plutarch's* quill)  
 A Pest'lence great good, and great Pest'lence ill.

We had from them, first to augment our Stocks,  
 Two grand Diseases, Scurvy and the Pocks ;  
 Then two great Cordials (for a Counterpoize)  
 Gold and Tobacco ; both which, many wayes,  
 Have done more mischief, then the former twain ;  
 And all together brought more loss then gain.  
 But true it is, we had this trash of theirs,  
 Only in barter for our broken Wares ;  
 Ours for the most part carried out but sin,  
 And, for the most part, brought but Vengeance in ;  
 Their Freight was Sloth, Lust, Avarice and Drink,  
 (A burden able with the weight to sink



The hugest Carrak ; yea, those hallowed **Twelve**  
*Spain's* great Apostles even to over-whelve)  
 They carried Sloth, and brought home scurvy skin ;  
 They carried Lust, and brought home Pox within :  
 They carried Avarice, and Gold they got ;  
 They carried *Bacchus*, and Tobacco brought :  
 Alas poor *Indians* ! That, but *English* none,  
 Could put them down in their own Trade alone !  
 That none but *English* (more alas ! more strange ! )  
 Could justifie their pittiful exchange.

Of all the Plants that *Tellus* Bosom yields,  
 In Groves, Glades, Gardens, Marshes, Mountains, Fields ;  
 None so pernicious to mans life is known,  
 As is Tobacco, saving Hemp alone,  
 Betwixt which two there seems great sympathy,  
 To ruinate poor *Adam's* Progeny ;  
 For in them both a strangling vertue note,  
 And both of them do work upon the Throat ;  
 The one, within it ; and without the other ;  
 And th' one prepareth work unto the tother :  
 For there do meet (I mean at Gaile and Gallows)  
 More of these beastly, base Tobacco-Fellows,  
 Then else to any prophane Haunt do use,  
 (Excepting still the Play-house and the Stews)  
 Sith 'tis their common lot (so double-choaked),  
 Just bacon-like to be hang'd-up and smoked ;  
 A destiny as proper to befall  
 To moral Swine, as to Swine natural.

If there be any Herb in any place,  
 Most opposite to God's good Herb of Grace,  
 'Tis doubtless this ; and this doth plainly prove it,  
 That, for the most, most graceless men do love it ;  
 Or rather doat most on this wither'd Weed,  
 Themselves as wither'd, in all gracious deed :  
 'Tis strange to see, (and unto me a wonder)  
 When the prodigious strange abuse we ponder  
 Of this unruly, rusty Vegetal,  
 From modern Symmits Jesu critically  
 (Carping at us, and casting in our dish  
 Not Crimes, but Crums, as eating Flesh for Fish ;)

W<sup>t</sup> hear



W' hear in this case, no Conscience-cases holier,  
But, like to like, the Devil with the Collier.

For a Tobacconist (I dare aver)  
Is first of all a rank Idolater  
As any of the Ignatian Hierachy ;  
Next as conformed to their soppery  
Of burning day-light, and good Night at Noon,  
Setting up Candles to enlight the Sun ;  
And last the Kingdom of new *Babylon*,  
Stands in a dark and smoky Region,  
So full of such variety of smokes,  
That there-with-all, all Piety it choaks.

For there is first of all the smoke of Ignorance,  
The smoke of Error, smoke of Arrogance,  
The smoke of Merit super-er'gatory,  
The smoke of Pardons, smoke of Purgatory ,  
The smoke of censring, smoke of thurifying  
Of Images, of Satans fury flying,  
The smoke of Stews (from smoking thence they come,  
As horrid hot, as torrid *Sodom* some)  
Then smoke of Powder-Treason, Pistol Knives,  
To blow up Kingdoms, and blow out Kings Lives:  
And lastly too, Tobacco's smoky mists,  
Which (coming from Iberian Baalists)  
No small addition of adustion fit,  
Bring to the smoke of the unbottom'd Pit  
Yerst opened, first (as openeth St. *John*)  
By their *Abaddon* and *Apollyon*.

But sith they are contented to admire  
What they dislike not, if they not desire ;  
(For, with good reason, may we ghes that they  
Who swallow Camels, swallow Gnatlings may ; )  
'Tis ground enough for us in this dispute,  
Their Vanities thus obvious to refute  
( Their Vanities, Mysterious mists of *Rome* ,  
Which have so long besmoked Christendom. )

And for the rest, it shall suffice to say,  
Tobacconing is but a smoky Play ;  
Strong arguments against so weak a thing,  
Were needless, or unsuitable, to bring ;



In this behalf there needs no more be done,  
 Sith of it self the same will vanish soon ;  
 T' evaporate this smoke, it is enough,  
 But with a breath the same aside to puffle.

Now, my first puff, shall but repel th' ill savour  
 Of Place and Persons (of debauched behaviour)  
 Where 'tis most frequent ; second, shew I will,  
 How little good it doth ; third, how great ill :  
 'Tis vented most in Taverns, Tipling-cotts,  
 To Ruffians, Roarers, Tipsy-tosty-pots,  
 Whose Custom is, between the Pipe and Pot,  
 (Th'one cold and moist, th'other dry and hot ; )  
 To skirmish so (like Sword-and-Dagger-fight,)   
 That 'tis not easie to determine right,  
 Which of their Weapons hath the Conquest got  
 Over their Wits, the Pipe or else the Pot ;  
 Yet 'tis apparent, and by proof expresse,  
 Both stab and wound the Brain with drunkenness ;  
 For even the derivation of the name,  
 Seems to allude, and to include the same :  
 Tobacco, as  $\tau\omega\ \beta\alpha\upsilon\chi\omega$ , one would say,  
 To *Bacchus* (Cup-god) dedicated ay.

And for conclusion of this Point, observe  
 The places which to these abuses serve ;  
 How-ever of themselves noysome enough,  
 Are much more loathsome with the stench and stuff,  
 Extracted from their Limbeckt Lips and Nose,  
 So that the Houses, common haunts of those ,  
 Are liker Hell than Heav'n , for Hell hath smoke,  
 Impenitent Tobacconists to choak ;  
 Though never dead, there shall they have their fill ;  
 In Heav'n is none, but Light and Glory still.

Next, multitudes them daily, hourly, drawn  
 In this black Sea of smoke, tost up and down  
 In this vast Ocean, of such latitude,  
 That *Europe* only cannot it include ;  
 But out it rushes, over-runs the whole,  
 And reaches well-nigh round, from Pole to Pole  
 Among the *Moors*, *Turks*, *Tartars*, *Persians*,  
 And other *Ethnicks* full of Ignorance



Of God and good ; and, if we shall look home,  
 To view (and rew) the State of Christendom ;  
 Upon this Point, we may this Riddle bring ;  
 The Subject hath more Subjects then the King :  
 For *Don Tocacco* hath an ampler Reign,  
 Than *Don Philippo*, the great King of *Spain*,  
 (In whose Dominions, for the most it grows,)  
 Nay, shall I say (O horror to suppose ! )  
 Heathenish Tobacco (almost every where )  
 In Christendom (Christ's outward Kingdom here) }  
 Hath more Disciples than Christ hath, I fear,  
 More Suits, more Service (Bodies, Souls, and good )  
 Than Christ that bought us with his pretious Bloud :  
 O great *Tobacco*, greater then great *Can*,  
 Great *Turk*, great *Tartar*, or great *Tamerlan* !  
 With *Vulturs* Wings thou hast (and swifter yet  
 Then an *Hungarian* Ague, *English* Sweat )  
 Through all degrees flown, far, nigh, up and down,  
 From Court to Cart, from Count to Country-Clown ;  
 Not scorning Scullions, Coblers, Colliers,  
 Jakes-farmers, Fidlers, Ostlers, Oysterers,  
 Rogues, Gipsies, Players, Pandars, Punks, and all,  
 What common Scums in Common-Sewers fall ;  
 For all as Vassals at thy beck are bent,  
 And breath by thee, as their new Element :  
 Which well may prove thy Monarchy the greater,  
 Yet prove not thee to be a whit the better ;  
 But rather worse, for Hells wide-open road  
 Is easiest found, and by the most still trod ,  
 Which, even the *Heathen* had the Light to know,  
 By Arguments, as many times they show.

Here may we also gather (for a need)  
 Whether *Tobacco* be a Herb or Weed ;  
 And whether the excessive use be fit,  
 Or good or bad, by those that favour it ;  
 Weeds, wild and wicked, mostly entertain it ;  
 Herbs, wholesome Herbs, and holy minds disdain it.  
 If then Tobacconing be good, how is't,  
 That lewdest, loosest, basest, foolishhest ;



The most unthrifty, most intemperate,  
Most vicious, most debauched, most desperate,  
Pursue it most: The wisest, and the best,  
Abhor it, shun it, flee it as the Pest,  
Or piercing poyson of a *Dracons* whisk,  
Or deadly eye-shot of a *Basilisk*.

If Wisdom baulk it, must it not be folly?  
If Vertue hate it, is it not unholy?  
If men of worth, and minds right generous,  
Discard it, scorn it, is't not scandalous?  
And (to conclude) is it not, to the Devil,  
Most pleasing, pleasing so (most) the most evil?

My second puff, is proof, how little good  
This smoke hath done (that ever hear I cou'd:)  
For first, there's none that takes Tobacco most,  
Most usually, most earnestly, can boast,  
That the excessive and continual use  
Of this dry-suck-at ever did produce  
Him any good, civil or natural,  
Or moral good, or artificial;  
Unless perhaps, they will alledge, it draws  
Away the ill, which still it self doth cause;  
Which course (me-thinks) I cannot liken better,  
Then to a Userers kindness to his Debter;  
Who under shew of lending, still subtracts  
The Debtors own, and then his own exacts,  
Till, at the last, he utterly confound him,  
Or leave him worse, and weaker then he found him.

Next, if the Custom of Tobacconing  
Yield th' Users any good in any thing,  
Either they have it, or they hope it prest,  
(By proof and practice, taking still the best:)  
For, none but Fools will them to ought beslave,  
Whence benefit they neither hope nor have.

Therefore yet farther (as a Questionist)  
I must enquire of my Tobacconist,  
Why if a Christian (as some sometimes seem)  
Believing God, waiting all good from him;  
And unto him all good again referring,  
Why (to eschew th' Ungodly's graceless erring)

Why



Why pray they not not? why praise they not his name  
 For hoped good, and good had by this same?  
 As all men do, or ought to do for all,  
 The gifts and goods that from his goodness fall;  
 Is't not, because they neither hope nor have,  
 Good (hence) to thank God for, nor farther crave:  
 But as they had it from the *Heathen* first,  
 So heathenishly they use it still accurst;  
 And (as some jest of Jesters) this is more,  
 Ungodly meat, both after and before.

Lastly, if all delights of all Mankind  
 Be vanity, vexation of the Mind,  
 All under Sun; must not *Tobacco* bee,  
 Of Vanities, the vainest Vanity?  
 If *Solomon*, the wisest earthly Prince  
 That ever was before, or hath been since;  
 Knowing all Plants, and then perusing all,  
 From *Cedar* to the *Hysop* on the—Wall;  
 In none of all professeth, that—he found  
 A firm Content, or Consolation found:  
 Can we suppose, that any shallowing,  
 Can find much good in oft *Tobacconing*?

My third and last Puff points at the great evil,  
 This noysome Vapor works (through wily Devil)  
 If we may judge; if knowledge may be had,  
 By their effects, how things be good or bad:  
 Doubtless, th' effects of this pernicious Weed  
 Be many bad, scarce any good indeed;  
 Nor doth a man scarce any good contain,  
 But of this Evil justly may complain;  
 As thereby made in every part the worse,  
 In Body, Soul, in Credit, and in Purse.





A Broad-Side  
 AGAINST  
 COFFEE  
 OR, THE  
 Marriage of the Turk.

---

COFFEE, a kind of *Turkish Renegade*,  
 Has late a match with *Christian water* made;  
 At first between them happen'd a Demur,  
 Yet joyn'd they were, but not without great stir;  
 For both so cold were, and so faintly meet,  
 The *Turkish Hymen* in his *Turbant* swet.  
*Coffee* was cold as *Earth*, *Water* as *Thames*,  
 And stood in need of recommending *Flames*;  
 For each of them steers a contrary course,  
 And of themselves they sue out a *Divorce*.

*Coffee*



*Coffee* so brown as berry does appear,  
 Too swarthy for a Nymph so fair, so clear:  
 And yet his sails he did for *England* hoist,  
 Though cold and dry, to court the cold and moist;  
 If there be ought we can, as love admit;  
 'Tis a hot love, and lasteth but a fit.

For this indeed the cause is of their stay,  
*Newcastle's* bowels warmer are than they.

The melting Nymph distills her self to do't,  
 Whilst the Slave *Coffee* must be *beaten* to't:

Incorporate him close as close may be,

Pause but a while, and he is none of he;

Which for a truth, and not a story tells,

*No Faith is to be kept with Infidels.*

Sure he suspects, and shuns her as a Whore,

And loves, and kills, like the *Venetian Moor*;

Bold Asian Brat! with speed our confines flee;

*Water*, though common, is too good for thee.

Sure *Coffee's* vext he has the breeches lost,

For she's above, and he lies undermost;

What shall I add but this? (and sure 'tis right)

The Groom is *heavy*, 'cause the Bride is *light*.

This canting *Coffee* has his Crew inricht,

And both the *Water* and the *Men* bewicht.

A Coachman was the first (here) *Coffee* made,

And ever since the rest *drive on* the trade;

*Me no good Engalash!* and sure enough,

He plaid the Quack to salve his Stygian stuff;

*Ver boon for de stomach, de Cough, de Ptisick,*

And I believe him, for it looks like *Phyick*.

*Coffee* a crust is charkt into a coal,

The smell and taste of the Mock *China* bowl;

Where huff and puff, they labor out their Lungs,

Left *Dives*-like they should bewail their Tongues,



And yet they tell ye that it will not burn,  
 Though on the Jury Blisters you return :  
 Whose furious heat does make the water rise,  
 And still through the Alembicks of your eyes,  
 Dread and desire, ye fall to't snap by snap,  
 As hungry Dogs do scalding porridge lap.  
 But to cure Drunkards it has got great Fame ;  
*Posset* or *Porridge*, will't not do the same ?  
 Confusion huddles all into one Scene,  
 Like *Noah's Ark*, the clean and the unclean.  
 But now, alas ! the Drench has credit got,  
 And he's no Gentleman that drinks it not ;  
 That such a *Dwarf* should rise to such a stature !  
 But Custom is but a remove from Nature.  
 A little Dish, and a large Coffee-house,  
 What is it, but a *Mountain* and a *Mouse* ?

*Mens humana novitatis avidissima.*

I have heard it is good for one thing (and that falls  
 out too often) when men are so drunk with *Wine*, *Beer*  
 or *Ale*, or *Brandy*, that they are unfit to manage their  
 Employment ; then a Dish of hot *Coffee* is a present Re-  
 medy to settle their Heads.

No doubt, but a Dish of Broth, or Beer, will work  
 the same Cure, if it be drank as hot.





*This short Collection should more properly have taken place next to what was collected out of the other Doctors, but it came not to my sight, till it was too late : And because it agrees with what is mentioned in the first Epistle, that it is a strange way of taking Tobacco, as Physick, just before, and presently after Meals ; I thought fit to put it in here. And if any are so wise as to be convinced by what hath been written, That immoderate smoking of Tobacco is hurtful for them, they were best to leave it gradually ; for that is most safe, for such as have been accustomed long to it ; or else it is good to chew the leafe in the mouth ; or as some do, smoke a Pipe with other Ingredients, as Rosemary, Bitony, or Mints : This Collection was taken out of that Book of Dr. Everard's, Entituled, The Vertue of Tobacco.*

**Y**oung men especially must take great care how they suck in this smoke, for the custome and too much use of it, brings their brains out of order, and makes them to be over-hot, so that they lose their good temper, and are beyond the bounds of their health, and that sacred anchor is lost irrecoverably. For the nourishment of young men requires a gentle moisture, to strengthen them, and to make their bodies grow to their just perfection. Especially for those that are cholerick, whose brains cannot endure excess of heat, for the native heat would be oppressed by the accidental heat. See Gallen his Comment, in lib. de vict. salub.

Also this smoke doth vehemently move the Stomach to nauseate, and to vomit, (as daily experience teacheth us) namely, by cleaving to the inward parts, and so offending the peculiar juyces contain'd in the Stomach, and the Mesentary ; it destroys their ordinary operations. For in thrusting forth the matter from the Stomach it cannot be, but also something must be cast out, wherein the force of nature resides ; and also, because when nature is doing her office, she sends the nourishment into the habit of the body, as to the circumference, but all disturbing and purgative things draw the juyces & spirits to the center. Wherefore nature is wonderfully tired with these contrary motions, for she can endure nothing less  
then



then two contrary motions at the same time. Wherefore it is a most bitter enemy to the Stomachs of very many men, especially if they use to take it presently after Supper or Dinner. And in this respect it is mischievous to the bodies of all sound men, according to *Hippocrates* his Rule. 2. *Aphorism.* 37. *It is troublesome to purge those that are in good health.* For frequent use of purging Medicaments will soon make a man old; for the forces are broken by the resolving of the solid parts, by an *Hypercatharsis* of all nutrimental juyce.

By these things mentioned, it is easie to collect, that the smoke of Tobacco shortneth mens days. For being that our native heat is like to a flame, which continually feeds upon natural moisture, as a Lamp lighted, drinks up the Oyl by its heat; it follows necessarily, that for want of food, life must needs fly away quickly, when the proper subject of life is dissipated and consumed: for with that moisture, the imbred heat fails also, and death succeeds.

You understand therefore (that are Tobacconists) that the sooty fumes of Tobacco, wherein you are wallowing (as it were) in the deepest mire, are of great force to shorten your days. *Galen* speaking of opening Medicaments, asserts, that by the frequent use of them, the solid parts of the body are dried, and that the blood grows gross and clotted, which being burned in the Reins, breed the stone. The same thing may be truly maintained concerning Tobacco, which many use too frequently, and more then any do use those kind of opening Medicaments; for this is more hot and dry then they are, and therefore is more forcible to hurt sound and well-tempered bodies. Take warning therefore you that love Tobacco, that you do not exceed in using too much of it, and enslave your selves to this fuliginous smoke, by hunting after it, and making a god of it. The goods of the body, are beauty, strength, and sound health. The most grave Author *Plutarch*, commending the last as the best of all, affirmed most gravely and learnedly, That *health is the most divine, and the most excellent property of the body, and a most precious thing.* There is nothing in this World better; nothing more to be desired, and nothing can be found to be more pleasant. *Without this* (as *Hippocrates* saith) *there is no pleasure or fruit of any other things.* This is it, which in this life fills all perfection: Without this no man could ever be said to be happy: This far exceeds the greatest Honours, Treasures, and Riches.







## ON SMOKING TOBACCO.

### PART I.

**T**HIS Indian weed now wither'd quite,  
Though green at noon, cut down at night,  
Shews thy decay;  
All flesh is hay,  
Thus think, and smoke tobacco.  
The pipe so lilly-like and weak,  
Does thus thy mortal state bespeak,  
Thou art ev'n such,  
Gone with a touch,  
Thus think, and smoke tobacco.  
And when the smoke ascends on high,  
Then thou behold'st the vanity  
Of worldly stuff,  
Gone with a puff,  
Thus think, and smoke tobacco.  
And when the pipe grows foul within,  
Think on thy soul defil'd with sin;  
For then the fire,  
It does require,  
Thus think, and smoke tobacco.  
And see'st the ashes cast away;  
Then to thyself thou mayest say,  
That to the dust,  
Return thou must,  
Thus think, and smoke tobacco.

*Part second in our next.*

## ON SMOKING TOBACCO.

### PART II.

**W**AS this small plant for thee cut down?  
So was the plant of great renown;  
Which mercy sends  
For nobler ends;  
Thus think, and smoke tobacco.  
Doth juice medicinal proceed,  
From such a naughty foreign weed?  
Then what's the pow'r  
Of Jesse's flower?  
Thus think, and smoke tobacco.  
The promise, like the pipe in lays,  
And by the mouth of faith conveys,  
What virtue flows,  
From Sharon's rose,  
Thus think, and smoke tobacco.  
In vain th' unlighted pipe you blow;  
Your pains in outward means are so,  
'Till heav'nly fire,  
Your heart inspire,  
Thus think, and smoke tobacco.  
The smoke, like burning incense towers;  
So should a praying heart of yours—  
With ardent cries,  
Surmount the skies,  
Thus think, and smoke tobacco.





A

# POSTSCRIPT

By way of

# APOLOGY.

*Honest Reader,*



His intended Porch being so Impolished, and so rude a Draught, I have judg'd it more fit to make a Back-Door, then a Fore: Neither durst I presume to set it in the Fore-front, for I count it but as an over-plus Sheet; however it may serve for wast Paper to wrap up the learned *Collections*, or else to light a Pipe of Tobacco, and will make as good Smoke: It lies at thy mercy, to use or to abuse as thou pleasest.

For my part, I pretend to no great Learning, yet am a Lover of it, and a well-wisher to it: Neither am I worthy to carry the Books after these learned Authors, out of whose Works I have

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made



made this *Collection*; therefore I make this humble Apologetical *Postscript*. I know for my labour of reviving this noble *Counterblast*, &c. I can expect no better, but to be counterblasted by the black and foul mouths of many *Tobacconists*, and common Tobacco-Smokers; for endeavoring to pull down their great *Diana*, which they labour *Demetrius* like to cry up, because of the much gain it brings them. If I meet with Reproaches and Scorns, it is no more then I expected from them, and I value it not: Neither is it any news or wonder; for we live in the last dayes, and as the Apostle *Peter* fore-told many hundred years since, in 2 *Pet.* 3. 3. *That in the last dayes should come Scoffers, walking after their own lusts.* To such King *Solomon* propounds a question, which they can hardly be able to answer, in *Prov.* 22. *How long ye simple Ones will ye love simplicity? and ye Scorners delight in scorning, and Fools hate Knowledge?* There have been many such in all Ages of the World, as it may easily be instanced.

Before I conclude, I thought it not amiss, or improper, to say something briefly against excessive drinking of Healths, and Drunkenness, which calls to remembrance, amongst other, of His Majesties noble and gracious Acts, since his Resurrection, wherein he hath had merciful Respect to the Lives, Estates, Souls and Bodies of his good Subjects, and therein gone beyond his Predecessors. I shall but name to his perpetual Honour these three, *viz.* In the first place, His *Act of Oblivion*, passing by all that was done against Him or his Father, excepting only those that were his Royal Fathers Judges. In the next place, He was pleased to publish a Proclamation to all His loving Subjects, against that sinful Custom of drinking his Health, His Majesty wisely considering how apt many would be to fall into that evil extreme, doth in that Proclamation, rebuke such as can express their Love to him in no better way, then drinking His Health. In the next place, I cannot but take notice, and mention, to His Majesties Renown His late gracious Declaration, *For Liberty and Indulgence to tender Consciences*, that could not in all things conform to the Ceremonies and Discipline of the Church of *England*, by Law established: This by the way. But now to speak a little more against drinking Healths, which is to our purpose in hand.

There



There was many years since a Book Published, by Mr. *William Prynn*, against drinking of Healths, Entituled, *Healths Sickness*, but not now to be had, or seldom thought of; he shews the greatness of that Sin, and the dangerous consequence of it both to the Souls and Bodies of Men. There is another large Treatise published by Mr. *Robert Younge*, Entituled, *The Drunkard's Character*: Also a Sermon preached long since by Doctor *Robert Harris*, called *The Drunkard's Cup*, out of *Isaiah* 5. from the 11. to the 18. verse. And a Sermon published many years since, Preached at *Pauls-Cross*, by Doctor *Abraham Gibson*, Entituled, *The Lands mourning for vain Swearing*; out of these words, *Because of Oaths the Land mourns.*

And now the Land may mourn, not only for vain Swearing, but for vain Drinking of Healths and Drunkenness.

After His Majesties Restauration, there was, I remember, a great Feast, at which time there was a Health drank for His Majesty, and when it came to the turn of an able learned grave Minister there present, he utterly disliked and refused it: Answering, That he would pray for His Majesties Health. And if all that are Well-wishers to his Majesties Health, would obey his Proclamation against that Vice, in leaving off drinking, either of the Kings Health, or any others, & leave of swearing and prophaning the Sabbath; and would constantly, earnestly, and heartily pray for His Majesties Health, according as the Apostle *St. Paul* exhorts *Timothy*, 1 Tim. 2. 3. *That Supplication and Prayer be made for Kings, and all that are in Authority; that we may lead a quiet and peaceable life in all godliness and honesty.* I say, then we should be in hopes to see better Times, and better Trading: The generality cry out of their want of Trading, and of the Sins of the Rulers; but our chief Work and Duty is to look more narrowly at home, and to find out the Plague of our own Hearts. Who smites upon his Thigh? who saith, what have I done? We are apt to forget the late dreadful Judgments of God; as that of the Destroying-Sword, the sad destroying Pestilence, when from the 20th of *December*, 1664. to the 15th of *December*, 1665. there died of all Diseases 97396, and of the Plague 68596; and in one week, which I find to be the greatest of all, was in *September* 19. 1665, there died of the Plague in *London* and *Liberties* 7165, of all Diseases 8297 that one week. Can *London* ever forget those sad and lamentable consuming Flames, that brake



forth the Second of *September*, 1666? The ruinous heaps on 373 Acres within, and 63 Acres without the old Line, the ghastly walls of 89 Parish-Churches, and stately Houses and Halls, with the Royal *Exchange*, and as it was computed Thirteen thousand and two hundred Houses, with a vast deal of Goods, Household-stuff, and rich Commodities; and, I think, *Book-sellers* may easily remember the many Ware-houses of good Books of all sorts, then turned to Ashes, at *St. Faiths Church*, and in other places about the City.

There was a Book published by Mr. *Thomas Brooks*, Dedicated to Sir *William Turner* Lord Mayor (who deserved much Love and Honour, for being so great a Furtherer of building the City and Royal *Exchange*, that lay long in Ruins) Entituled, *London's Lamentations*, being a serious Discourse of the late fiery Dispensation, that turned our Renowned City into a ruinous Heap. In the second part, or application of that Book, Page 36. is shewed, That the burning of *London* was a National Judgment, and that God in smiting *London*, did smite *England* round: And what Sins bring desolating Judgments upon Persons and Places? Intemperance and Drunkenness is one Sin, and that we are to see the hand of the Lord in that dreadful Fire, and to take heed of those Sins that bring the fiery Rod, with the several Lessons and Duties we are to learn by it.

We may easily see that the Lord will not suffer us to be forgetful of his great Judgments, by the several fresh Remembrances he hath given us, by sad Fires in divers places since, in and near the City. Not long after the dreadful Fire, there was a Merchants great house, almost finished, in *Mincing Lane*, burned and quite defaced; after that, two great Fires brake forth in *Southwark* at several times and places: Another at the *Savoy*, which did much harm; Another at the corner of *St. Bartholomew Lane*, a *Herald-Painter's* House, Mr. *Francis Norvers* himself, his Child and Nurse was burned. Another in *White-Chappel*, and several persons burned there. Another sad Fire was in or near *Thames street*, which burned to the ground a great *Sugar-Baker's* House, with many thousand pounds worth of Sugar, belonging to several Partners; it began *September* the Second, the *Lords-day*, 1671. And now last *Whit-Sunday* morning, at *St. Katherines* near *Tower-hill*, brake forth a very grievous lamentable Fire, which, as it is Reported, consumed above one hundred Dwelling-houses, and divers Ships, and some people were burned and killed by it. After that, another great Fire that consumed about a dozen Houses, and part of Sir *Paul Pindar's* house, with-



without *Bishopsgate*, in *June*, 1672. A few dayys after brake forth another Fire, which burned several Houses in *Crutched Friers*. One at *Camomile-street*: At the *Swan* at *Holborn-Bridge*: A Brick house in *Grub-street*.

We may do well to take that Counsel of our Saviour to the impotent man that he had cured, and had been at the Pool of *Bethsaida*, who had an Infirmary thirty eight years, *John* 5. 14. Christ bid him go and sin no more, least a worse thing befall him; it was old Mr. *Wheatlyes* Text of *Banbury*, after it was burned: Read the 26. of *Leviticus*, how greatly the Lord threatned the people of *Israel*, if they were Disobedient to him; He threatens great Judgments, and to make their Cities wast, and the Land desolate; and in the verses 18, 21, 24, 28. it is four times threatned, That he will punish them seven times more for their Iniquities. God hath shot Three Arrows against us, and how easily can he shoot a Fourth fore Arrow, that of the Famine, unless we turn from our Sins by true Repentance. It is to be feared, that after all that hath or can be said to reclaim men from their evil Courses, and excesses in Drinking, that they will be swayed by Custome, which is a second Nature; and it will be found as difficult for them to be temperate in Smoking, and Drinking, and Feasting, as it is for the *Blackmore* to change his Skin, or the *Leopard* his Spots. So that they will rather say, as he that being adviled by his Physician to leave of his evil Courses, or else he would loose his Sight, answered, *Tum valeat lumen amicum*, Then farewell sweet Light. To such it may be said, as *Solomon* saith, Rejoyce O young man in thy Youth, walk in the sight of thine Eyes, and let thy Heart chear thee; but remember that for all these things God will bring thee to Judgment.

We all know, That Sin is the fore-runner of all Plagues and Calamities, that ever came upon any People or Nation under Heaven; it is the Plague of Plagues: What provoked God to drown the old World, but Sin? What caused God to rain down Fire and Brimstone on *Sodom* and *Gomorrhah*, but their Sins of Pride, Idleness, and fulness of Bread? And whilst *Abraham* interceded for *Sodom*, had there been but Ten righteous persons found amongst them, God would have spared them for their sakes. Thus I have spoken against Sin in general, as that which draws down Judgments upon our Heads: I will only lay a few Scriptures before you, touching the Lord's anger against Sin, which he cannot indure to behold without great indignation: For it is only Sin that makes a separation

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tion between God and our Souls; and I desire the Reader to turn to them at his leisure, and to make the best use and application of them, *Hosea* 4. 1, 2, 3. *Isaiah* 22. 12, 13, 14. *Isaiah* 24. 7, 8, 9. *Genesis* 12. 10. *Chap.* 26. 1. 42. 5. 43. 1. *Chap.* 41. 30. 36. 50. 56. 57. *Prov.* 15. 26, 29.

That Sea-man that being engaged in a Ship, and sees it in danger to sink, or to be cast away; is but an ill and unworthy Sea-man that will not put to his helping hand to save her. And are not all English-men engaged in the Ship of the Kingdom, or Commonwealth of *England*? and is it not in a Storm, compassed with Enemies without, and within molested and assaulted with the most dangerous Enemies of all; over-laden with our grand Enemies, Sins of all sorts? Is it not the part of an honest true English-man to help to save this Ship, by lightening its burden, and casting these bad Commodities over-board? I mean its Sins, that by so doing, we may engage God, the Lord of Hosts on our side, and then, *si Deus nobiscum quis contra nos*: Did but *England's* Sins weigh lighter than her Enemies Sins, then we were more likely to be Victorious and Conquerors over all our Forreign Enemies.

Doth not *England* match any of her Enemies in Sins and Provocations, namely Drunkenness? Doth it come behind the *Dutch*, *Dane*, or *Swede*, which are counted the highest Drinkers in the World, of the highest form, and so for swearing most horrible Oaths, and scoffing at Religion and Piety.

Within ten days since I began this *Collection* or *Postscript*, I was an Eye and Ear-witness, That a swaggering Blade rapt out this Oath, *God damn me*, about a trifle in a scoffing Frolick, saying *He had got a Presbyterian Band on he thought*. Another man on *Whitson-Eve* I saw so sadly drunk, he could neither go nor stand, but sat down on a Door-stone, I asked him, *Where he had been*? He would give no other Answer but this, *That he was troubled with the Megromes*. So I and others about him left him, and know not what became of him: These two were in the heart of the City, near the *Exchange*.

After I had seen King *James* his *Counterblast against Tobacco*, and taken a liking to it: I did at the first intend only to get that printed alone, but afterwards meeting with these pertinent, sutable, and profitable Directions, for the preservation of long Life, both against *Tobacco*, and intemperate drinking; Published in the Works of that learned Phylician Doctor *Maynwaring*, now living: I thought it not amiss to joyn them together, and likewise to add  
a good



a good old Sermon at the latter end, Preached, in or near the time of King James, by a famous Learned Divine, Mr. *Samuel Ward* then Preacher of *Ipswich*, printed 1627. It is but brief, and the best I know of in print against the Sin of Drunkenness and Health-drinking, wherein are discovered divers sad Examples of many that have been notorious Drinkers or Drunkards, called *Woe to Drunkards*, that have kill'd themselves by drinking immoderately.

In the last place I shall but commend to the Reader a few good useful Books, viz. Mr. *Thomas Brook's* *Londons Lamentations*, also his Book called *Precious Remedies against Satan's Devices*, and his *Twenty two Sermons on Ephes. 3. 8. Of the unsearchable Riches of Christ*, His *Cabinet of Jewels*, His *Closet Prayer*, and a profitable and very delightful Book of good Counsel for all young Persons, called *His Apples of Gold for young Men and Women, &c.* Mr. *Thomas Watson's* new Treatise, Entituled, *The mischief of Sin, it brings a person low*, on *Psal. 106. 43.* Mr. *Ralph Venning's* Book, called *Sin the Plague of Plagues, or sinful Sin the worst of Evils*, on *Rom. 7. 13.* These Books do set forth Sin in its own proper colours; it is compared in Scripture to filthy Rags, and to a menstruous Cloth; and I think it cannot be called by so bad a name as it is. Also lately Published Mr. *Robert Perrot's* new Book called *Englands Sole, and Sovereign way of being saved.* Mr. *Calamie's* *Godly mans Ark*, which I think is a useful and seasonable Book these stormy Times: Now we are pursued by Enemies on all sides, outward and inward; it's good to get into an Ark, or City of Refuge: These are sold at the *Three Bibles in Popes head Alley*, where the best and newest short-hand Books, and Books of Divinity are to be had: Also *History, Husbandry Astronomy, Mathematicks, Arithmetick, Law, Sea, Physick*, the best Poetry, School-Books, &c.

Five Books of the learned Doctor *Maynwaring's*.

1. His *Preservation of Health, and Prolongation of Life.*
2. His *Treatise Of the Scurvy*, shewing, *That Tobacco is a procuring Cause.*
3. *The rise and progress of Physick Historically, Chronologically and Philosophically illustrated*, shewing, *The abuse of Medicines, &c.*
4. His *Treatise Of Consumptions*, demonstrating their Nature and Cure.
5. *The ancient and modern Practise of Physick examined, stated and compared.*

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The true *Elixir Proprietatis* of *Van Helmont*, *Paracelsus* & *Crollius*, with a Book of its use and vertue, highly commended by Mr. Lilly.

As for other Books of vain idle *Romances*, *Lascivious* and *Vitious Poetry* and *Drollery*, which are worse then the Smoke of *Tobacco*, and more fit for the Fire to make Smoke of, then for the Study; I wish the Lovers of them to take notice of this one Passage about such, in Mr. *Philip Goodwin's* *Mystery of Drunkenness*, printed for *Francis Tyton*; it is in Page 50. *Satan* sends out his Books as Baits, by which many are cunningly caught, with the Venome of which so many are poysoned.

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